Overemotional Account Of Synagogue Vandalism In Iowa Hit

DAVENPORT, Ia—A World Wide News Service report of vandalism against a synagogue here was criticized this week by a Jewish community spokesman as emotional and inaccurate.

The WNS report, attributed to an un-named resident, said that five Holy Scrolls, the Ark and a number of other objects were wrecked in the B'nai Emeth Synagogue.

The WNS report said that when congregants entered the synagogue "many of them who lived through pogrom experiences in the old country were reminded of the very experiences which made them seek freedom in America."

The report also asserted that when five 'hoodlums' were arrested the police showed 'no particular interest to have the culprits properly punished.'

"The relationship between the Jews and the Christian community has always been an excellent one,' the report said. "The recent incident, however, has evoked misgivings as well as sadness among the Jews of this city."

Acording to the spokesman, here is what happened: Sears, Roebuck and Co., planned to erect a building on two blocks of property which included B'nai Emeth, whose congregation purchased Temple Emanuel which they will occupy permanently as soon as the new building of the Reform congregation is erected later this year.

The process of demolition was started and the entire area reduced to wreckage. The company invited persons to help themselves to lumber and other wreckage.

Meanwhile, the B'nai Emeth congregants had neglected to remove their scrolls even after the wreckers had started to tear down the roof.

"Here was an invitation for the children to invade the synagogue through its unlocked door," the spokesman said. 'They did so and carried out some acts of vandalism quite understandable under the circumstances that the whole area was being vacated. The culprits were caught after a man pointed out his own child to police detectives."

The spokesman said the congregation was not anxious to punish the mischievous children and did not press charges, since it was understood that if the congregation had moved out of the building on schedule, the vandalism would never have occurred.

The spokesman bluntly rejected charges against police, asserting that they and other authorities "cooperated beautifully."

"There is no more anti-Semitism in this case than in the Johnstown flood," the spokesman asserted, and the Jewish community of 200 families are still "enjoying fine relationship with their Gentile neighbors."

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THE NATIONAL JEWISH POST

Published Weekly

"If You Let The People Know, They Can Act Intelligently"

Friday, January 26, 1951 | Entered as Second Class Matter Postoffice, Indianapolis, Ind. | A NATIONAL NEWSPAPER | Vol. 6—No. 22

Arab Blockade, Exit Bans Cutting Israel Off From World, Ghetto Walls Rising--Samuel

JERUSALEM—Arab hostility and lack of foreign exchange for overseas travel is cutting Israel off from the world and "the ghetto walls are rising again," a noted Israeli authority has asserted.

The observer is Edwin Samuel, son of the first High Commissioner for Palestine, and now himself a civil service official in the Jewish State.

TRADE BANS HURT

In the last of a series in the Jewish Chronicle of London, Samuel said that the trade boycott of the Arab states on the north, east and south of Israel is very damaging to the Jewish State economically.

"But it is also a psychological disadvantage," Samuel declared. "Israel is getting claustrophobia."

"Not only can Israel travel neither to the north, east, nor south, but they cannot now travel freely to the west, owing to the shortage of foreign exchange and the reimposition of exit control."

"Israel is becoming cut off from the rest of the world," he declared. "The ghetto walls are rising again."

NEWSPAPERS, YES

Samuel said there were plenty of local newspapers with adequate foreign news coverage and that Israel radio sets could be tuned in on overseas stations.

EDWIN SAMUEL
The Fight Is Not Lost

"But there are few foreign newspapers or books to be found in the shops, again owing to the shortage of foreign exchange," he explained.

Another basic problem affecting the morale of the Israel citizenry was that adequate means of relaxation from the strenuous life in modern Israel was lacking.

WHERE TO GO?

"Israel is very small," he declared. "There is nowhere new to go for a holiday."

"In these circumstances, the government, the Jewish Agency and other organizations do their best to carry out a policy of bread and circuses," he asserted. "The less bread, the more circuses."

He described the recent Maccabiad as "essentially a circus. The Army exhibition was a circus. But circuses cost a lot to arrange an deven they begin to pall in the end."

PARTY POLITICS SHOW

"Party politics are a cheaper is changed twice daily," Samuel entertainment and the program said in wry comment on the profusion and confusion of Israel's fiercely partisan political life.

But despite all of this, Samuel found that the typical Israeli hasn't lost his courage or fighting spirit. His motto for all troubles is "we'll manage."

"He is proud of the new state —the state of Israel that he has labored so hard and for so long to create, which he will continue to support and develop with all that he has, come what may," Samuel concluded.

COUNCIL OPPOSES ISRAEL BOND DRIVE

(See Editorial This Issue)

National Jewish Post

NEW YORK—The anti-Zionist American Council for Judaism is seeking to gain new members by a fight against American Jewish support of the forthcoming Israel bond sale in the United States.

The Council stand of opposition, its first definite announcement on the bond sale, was revealed in the latest of its letters to prospective members.

LESSING J. ROSENWALD
Independence From Aid

The letter was signed by Lessing J. Rosenwald, president of the anti-Zionist group.

A QUESTION

The circular, on a Council letterhead, opened with a question: "How does a dollar-loan to Israel relate to your worship in Judaism?"

Rosenwald's answer was that "It doesn't.'

"But you'd never know that, to read the daily newspapers," Rosenwald added. "They report a 'national' conference to 'mobilize' American Jews for political pressure on the United States Government to grant a loan to Israel and to accept responsibility for an Israeli Government bond drive."

YES AND NO

Rosenwald explained that "philanthropy to needy co-religionists is one thing—and eminently praiseworthy; loans from one government to another are similarly justifiable."

"But political 'mobilization' of American citizens for a foreign state—on the basis of Judaism—is decisively another thing—and unjustifiable," the circular added.

"We are Jews by religion, Americans by nationality," Rosenwald declared. "Our heritage is universal Judaism, not fund-raising and finance. Let's keep the two separate and distinct."

HOW TO FIGHT

While the circular did not in so many words attack the bond sale it did say that the Council's job was that of "alerting Jews to the dangers in their present course."

Prospective candidates for membership were urged to join "the only independent organization of Jews in the United States."

Forged Israel Bills Increasing In Number

National Jewish Post

TEL AVIV—Police officials reported this week an increase in the number of forged 10 pound notes first reported last month.

The forgeries were reported by police as originating in a neighboring country, the name of which was not specified.

Police said the bills were originally intended for passing in Jordan.

They reported also that the forged money has been indentified as coming from the hands of a counterfeit artist who was well known for similar activities during the Mandatory regime.

The bills are being sold at a reduced rate in Jordan to currency dealers who then slip them into Israel.

Jewish Agency, WJCongress Reach Agreement On Areas Of Work

Special

NEW YORK—Agreement between the Jewish Agency for Palestine and the World Jewish Congress on all areas of potential conflict between the two groups marked what might be the beginning of an era of peace on the world Jewish scene.

The Congress agreed to yield priority in fund-raising to the Agency in return for a blessing which read that the Agency "appreciates the value of the program and activity of the World Jewish Congress in organizing the Jewish people in the Diaspora on a democratic basis for the defense of its rights and position and for the strengthening of Jewish life."

The agreement without defining exactly what areas are involved, calls on the Congress to "abstain from any activities in matters which fall within the jurisdiction of the World Zionist Organization or the Jewish Agency. . ."

The agreement if it works leaves only one other international Jewish body in the world Jewish community, the Joint Consultative group headed by the American Jewish Committee, which works with similar Jewish bodies in England and France. Just what effect the new agreement will have on the American Jewish Committee's work overseas was a matter of conjecture and probably will be left to the future to determine.

Boston Rabbis Ban Bris Without Mohel

National Jewish Post

BOSTON—Greater Boston rabbis will not participate in circumcision ceremonies unless the "bris" is performed by an accredited "mohel" (ritual circumciser) or if a Jewish physician performs the operation and the rabbi is asked to recite the ritual.

Rabbi Joseph S. Shubow, president of the Rabbinical Association of Greater Boston, stated that only under exceptional circumstances will a rabbi who is a member of the association consent to recite the ritual if the surgeon performing the circumcision is a non-Jew.

Israel Plywood Firm Gets Big U. S. Order

NEW YORK—Afikim, the collective settlement in Israel which converted its fruitbox factory to hardwood and plywood factory in 1946, has contracted to supply one million square feet of plywood to an American concern. This order, according to M. Kritchman, representing the Kibbutz in negotiations here, amounts to half of one month's output of the plant, which is equipped with the latest American machinery.

Jewish War Vets Sue French Paper

PARIS—(WNS)—A libel action against a French newspaper for publishing a series of anti-Semitic articles accusing Jews of having incited the last war and thus having brought misery upon France, was commenced here this week by the Federation of the Associations of Jewish War Veterans.

The action was brought against 'Aspects de la France," organ of the anti-Semitic organization Action Francaise, and the trial is expected to uncover the sordid activities of the French bigots and anti-Semitics, most of whom were close collaborators with the nazis during the German occupation of France.

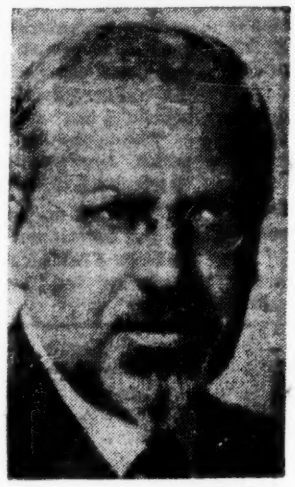
Kaplan Proposes Rejection of Tradition That Accepts Biblical Miracles As True

National Jewish Post

NEW YORK—Reconstructionist leader Mordecai Kaplan argued this week for the rejection of the tradition which accepts as historic fact the miracles recorded in Biblical narrative.

The famous scholar made the suggestion in a new department in the "Reconstructionist," called "Know How To Answer."

One of the questions in the current issue said that "Reconstructionism insists that no traditions can survive which are in conflict with the best thought of conscientious investigation of truth" and asked Dr. Kaplan to "name a few such traditions."



DR. M. M. KAPLAN
These For A Beginning

THREE EXAMPLES

Among the three which Dr. Kaplan listed in response was the issue of the validity of the miracles—"the dividing of the waters of the Red Sea, the guidance of the Israelites by a moving pillar of cloud by day and fire by night, the feeding of them by manna, the food from heaven that fell in a double portion on the sixth day of the week but did not fall at all on the Sabbath, the halting of the sun in its path for Joshua, and the turning back of the shadow on the sun dial as a sign to King Hezekiah; and even the divine voice which all Israel were said to have heard on Sinai."

The famous scholar said that in the present time "when man has achieved marvels of control over nature by a technology which assumes the uniformities of natural law, belief in miracles that contravene natural law is a psychological impossibility for most people."

STILL A FEW

"There are still to be sure a dwindling few who repeat the argument used by Jehudah Halevi in the Middle Ages, that the revelation at Sinai, which was witnessed not by a single person but by a whole people simultaneously, could not have been invented, since if the Biblical account were false, it would long ago have been challenged."

Dr. Kaplan rejected that arguments as invalid, since if it were true, "it would apply as well to the miracle of the sun's standing still in obedience to the command of Joshua, and to most of the other incredible miracles recorded in connecton with Israel's deliverance from Egypt and march to the Promised Land."

NOT ANY MORE

The Conservative scholar argued further that in the early stages of a people's culture, before the "uniformities of natural processes had been sufficiently established by science to challenge the credibility of miracles," it was easy for a whole people to accept "an imaginative narration of events as factually accurate and their concensus in its accuracy is therefore no proof."

The other two cases listed by Dr. Kaplan were the tradition that the Pentateuch "was dictated to God by Moses" and the tradition that at some future date, the bodies of the dead would be resurrected.

In regard to the first tradition, Dr. Kaplan said that the best thought of our times teaches that much of the first five books of Moses "is of post-Mosaic origin."

"Moreover the traditional idea that the text of the Torah is literally the word of God, although universally believed by Jews until modern times, cannot be believed by intelligent Jews in our day."

Similarly, he said, the belief in bodily resurrection "which has been incorporated in the traditional Prayer Book, is no longer tenable and held by very few Jews."

"Even those who have retained allusions to it in their prayers, do not as a rule interpret those allusions literally," he declared.

JDC and ORT Sign Fund Pact For 1951

National Jewish Post

NEW YORK—The Joint Distribution Committee will provide up to $950,000 this year for the work of ORT, according to terms of an agreement signed last week.

The agreement provides that ORT (Organization for Training Through Rehabilitation) will not conduct any independent fund-raising in the United States. Similar agreements have been reached between the JDC and ORT annually since 1947.

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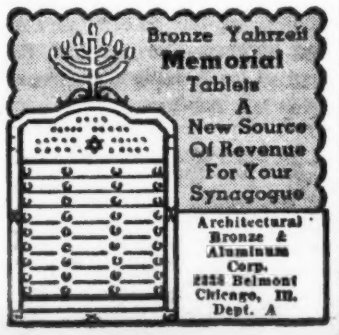
New Cabinet Crisis Flares On Education

JERUSALEM — (WNS) — Failure of the five-man Ministerial committee to resolve the issue of religious education of children in the immigrant work centers may foreshadow another Israel Cabinet crisis, it is believed in informed circles here.

The Religious Bloc, those circles say, will demand new national elections in the event full agreement is not reached soon. In such an eventuality, the religious elements will change tactics and instead of having their representatives quit their Cabinet posts they will pressure demands for dissolution of the Cabinet and a general election.

In the meantime the issue of religious education in the immigrant camps came up anew for discussion at a cabinet meeting this week and it is believed that a final decision may be reached which will be satisfactory to all parties concerned.



Mpls. Reform Rabbi Gives Vigorous OK To Women As Rabbis

(See Editorial This Issue)

By LEWIS N. GINSBURG
National Jewish Post Correspondent

MINNEAPOLIS—(NJP)—The right of Jewish women to be ordained and to serve as rabbis provided they "fulfill the same requirements for ordination as does the man" received forthright approval last week from a Minneapolis Reform rabbi.

Discussing the issue at Friday evening services at his Temple Israel, Rabbi Albert G. Minda told his congregation that "it seems to me that the trends in modern life in general and in Jewish life in particular inevitably point to an affirmative answer."

TIME HAS COME

Averring that "Women today are taking their rightful place in all spheres of human endeavor," Dr. Minda noted the recent appointment of a woman as assistant secretary of defense with duties entailing "of all things" authority over manpower for military purposes. He contended that in the many and varied activities into which she has now entered "woman has demonstrated that sex is no barrier to proficiency and effectiveness in assuming and fulfilling the tasks and responsibilities involved. Why, then, should the Jewess not serve as rabbi?"

Dr. Minda revealed that the question of woman as rabbis "is not a new one," having been debated at the thirty-third convention of the Central Conference of American Rabbis in 1922. Reviewing the issue as considered then, he recalled that the late Dr. Jacob Z. Lauterbach, Professor of Talmud at the Hebrew Union College, had submitted a responsum "in which he ruled that on the basis of tradition and practicality women should not be ordained as rabbis." The responsum notwithstanding the CCAR passed a resolution by a 56 to 11 majority advocating "the privilege of ordination" for women.

Dr. Minda explained that "Dr. Lauterbach's contention that tradition does not permit women's ordination as rabbi was based on the fact that according to Jewish law, the Jewess, regardless of the high esteem in which she has been held, was not assigned the performance of certain religious duties, commandments and responsibilities in her personal life."

He quoted Dr. Lauterbach as saying "she could not represent the congregation in the performance of certain religious functions, since according to rabbinic principle, one who is not personally obliged to perform a certain duty, cannot perform that duty on behalf of others and certainly cannot represent the congregation in the performance of such duties."

The Temple Israel spiritual leader argued "it is late in the day to urge the matter of tradition in this regard. When the reform movement granted women full rights in the synagogue —namely, to be counted as a member of the Minyan, the right of the girl to be confirmed with the boy, and all other rights, then, there was a break in tradition which nullifies the aformentioned (Dr. Lauterbach's) consideration." Dr. Minda emphasized "that today other groups in Judaism in instituting the Bas Mitzvah and calling women to participate in the reading of the Torah have likewise recognized the status of woman as equal."

"If we have gone thus far," reflected the reform leader, "then why stop at her ordination as rabbi?" He stressed, however, the need for the woman to fulfill the full requirements of ordination, which he said "have been carefully defined" for the "various groups in American Jewry."

Dr. Minda declared, "The Jewess as rabbi would make a contribution to the religious life of the Jew. There are certain areas of a synagogue program which have not been given the consideration they merit — religious education and pastoral ministration would benefit through her efforts."

Mrs. Ackerman Not First Rabbi M. Gutstein Says

Mrs. William Ackerman of Meridian, Miss., is not the first Jewish woman in U.S. history regularly to occupy the pulpit of a synagogue, The Post was advised this week by Rabbi Morris A. Gutstein, of Chicago. That privilege went to Mrs. Tehilla Rachel Lichtenstein, daughter of Rabbi Hayim Hirschensohn and wife of the late Rabbi Morris Lichtenstein, when she became spiritual leader of the Society of Jewish Science, 150 W. 85th St., in New York, which her husband founded.

Rabbi Gutstein said she took over the congregation following the death of her husband and is often referred to as a rabbi. She preaches and teaches regularly, Rabbi Gutstein said.

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Toronto Rabbi Blasts Zukerman For 'Biased' Report On Carols

TORONTO—Rabbi Abraham L. Feinberg, target of criticism by the Jewish World News Service in connection with his fight on Yule observance in Toronto public schools, this week denounced Editor William Zukerman for a "grossly inaccurate, misleading and prejudiced report."

The Toronto Reform rabbi had preached a Dec. 1 Friday evening sermon at his Holy Blossom Temple in which he urged that the issue of Christmas carol singing in the schools be studied in terms of the issue of separation of church and state.

An outburst of Christian indignation prompted Rabbi Feinberg to send to the daily press the text of a sermon Dec. 15 in which he said he was disturbed if his sermon had caused any disturbance among his Christian friends.

FEINBERG

Three Orthodox rabbis further complicated the situation by a statement to the daily press in which they dissociated themselves from Rabbi Feinberg's proposal for a study of the Christmas carol issue. (NJP Jan. 5).

A HEAVY ATTACK

Zukerman used the event as the basis for an attack on American Jews concerned with the religious issue. His JWNS newsletter, a small independent mailing press service, made several charges against Rabbi Feinberg in the Jan. 5 issue.

Rabbi Feinberg, in a statement to The POST, said that he had restrained the temptation to correct other published distortions of the facts but that "this Christmas carol affair has profound significance as a commentary on Christian goodwill and Jewish self-respect."

He said that Zukerman's statement had distorted several vital facts.

One of these was Zukerman's assertion that the sermon was delivered on Christmas eve.

NO YULE SERVICE

"Is the Jewish World News Service implying that I conduct a Christmas Eve service?" Rabbi Feinberg asked.

He said that his sermon did not propose a ban on the singing of Christmas carols in the public schools.

"Instead it suggested that the whole question be reviewed and discussed in the light of separation of Church and State," the Reform rabbi said. "This was simply an effort to concretize and implement a brief I presented to the Royal Commission on Education in 1945, as spokesman for the Canadian Jewish Congress, protesting against the current system of religious instruction in the public schools."

CHANUKAH, TOO

He said that in his Dec. 1 sermon, he extended his opposition to embrace Chanukah observance, as well, because he felt that Christmas and Chanukah both violate principle.

Rabbi Feinberg said that Zukerman's statement that the local Yiddish press had upheld the action of the three Orthodox rabbis was precisely the opposite of what had happened.

"The Yiddish press of Toronto bitterly castigated them in a half-dozen editorials for their dangerous, cringing and irrational statement," Rabbi Feinberg said.

NOT TRUE

The Toronto rabbi also rejected as false a Zukerman statement that a statement issued by the Canadian Jewish Congress, had dissociated the Congress from the position Rabbi Feinberg had taken.

"In fact, it mildly endorsed my view by affirming that since Christmas carols have a religious connotation, the Congress believed that the singing of carols should be kept on a purely voluntary basis," he said.

Rabbi Feinberg flatly denied that he had apologized, in his second sermon, for his first one.

"Without retracting in the least the principle of Church-State separation which I had defended therein, I simply expressed my sorrow at the misinterpretation of my original address, due primarily to newspaper sensationalization and distortion, and the emotions it had aroused, assuring the Christian community that I had not altered my well-known attitude of goodwill and friendliness."

The Toronto rabbi also dismissed Zukerman's statement that the incident had forced his resignation from the chairmanship of the Joint Public Relations Committee of the Congress and the B'nai B'rith.

He said he had been forced to leave the post because of the constantly-increasing duties in his congregation and that his resignation had been sent to the Congress "and was effective several weeks before the carol affair began."

Commenting that Zukerman had obliquely described him as "irresponsible," Rabbi Feinberg said that that was "a personal appraisal of my character, upon which he is certainly not qualified to engage," but that he was not interested in replying.

He added, however, that on the basis of Zukerman's handling of the incident, he could be "justifiably charged with irresponsible, irrational journalism."

Ben Gallob Resigns As Managing Editor

National Jewish Post

INDIANAPOLIS—Ben Gallob, managing editor of the National Jewish Post since March, 1948, announced his resignation this week.

The resignation will become effective with the Feb. 2 issue.

Gallob came to The POST from the United Press Associations, where he held executive news positions in Chicago and Detroit.

He plans to settle in New York.

He plans to continue a working association with The POST.

Jamaica Synagogue Marks 200th Year

LONDON (WNS)—The Sephardic synagogue of Kingston, capital of the British colony of Jamaica, is currently celebrating the 200th anniversary of its establishment.

The synagogue, "Gates of Peace," was founded in 1750 by Spanish and Portuguese Jews. In 1882 the synagogue was razed by fire and later rebuilt.

Israel's Christian Total Has Doubled Since 1946

National Jewish Post

JERUSALEM—Israel's 40,000 Christians now represent 24 per cent of Israel's total non-Jewish population, compared with 12 per cent in 1946.

The figures were disclosed by Israel Ziper of the Christian Department of the Ministry of Religious Affairs.

Ziper said that the shift in proportions was due to the fact that more Moslems than Christians had fled from Israel during the War of Independence.

He said the relative proportions of the various Christian communities in Israel had been changed. There were 68,000 members of the Greek Orthodox Church and 22,000 Greek Catholics in Israel in 1948. Now the two churches have 15,000 members each.

He said that the Greek Catholics are well organized under the vigorous leadership of Msgr. Archbishop George Hakim.

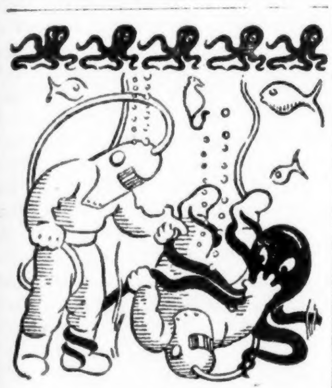
The remaining 10,000 Christians are made up of 5,000 Latins, 2,300 Maronites, 1,200 Protestants, 1,100 Armenians and 600 Abyssinians and Copts.

Ziper said that the 2,300 Maronites, who have worked closely with the Israel Jewish community on both the local and international scene, want to be considered Arabic-speaking Jews.

He said Arab Protestants presented a special problem for the Jewish State since they had received recognition from neither the old Ottoman or the British Mandatory regime.

Local Gov't. Institute Opened In Israel

TEL AVIV—An institute for local government has been opened by the School for Law and Economics in Tel Aviv to train administrative officials for municipalities and local councils. The Union of Local Councils, the organization of Regional Councils and the Federation of Clerks participated in the foundation of the institute.



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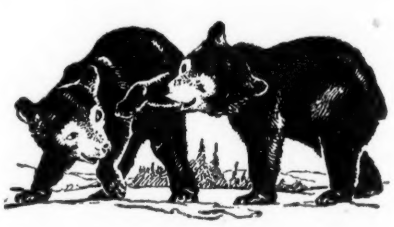

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Israel Trade Minister Dubious Nation Needs All 17 Dailies

National Jewish Post

JERUSALEM—A suggestion by non-party Minister Yaacov Geri that he doubted Israel could afford the newsprint for the 17 dailies and 200 periodicals now being published touched off a heavy debate in Knesset last week.

After an hour's discussion, the Knesset delegated a joint committee to study the entire problem of paper supplies.

Geri, Minister of Trade and Industry, made his comment during his appearance in connection with the foreign exchange problems of the situation. Israel imports all of its newsprint.

A LIVELY DEBATE

His statement touched off a lively debate on freedom of the press. Participants were Dr. Yohanan Bader for Herut, the political successor to the now-dissolved terrorist Irgun, and Deputy Tewfik Toubi for Israel's tiny Communist party.

The debate gave the first chance to Toubi to make his first Knesset speech in Hebrew. Previously he had spoken in Arabic, his native tongue, and this speeches had been translated.

He complained that cuts had been made in newsprint allocations to Arab newspapers. He was complimented by Speaker Joseph Sphrinzak on his new command of Hebrew.

WRONG PLACES?

Some deputies complained that fiction of little value was being published while there was insufficient paper for more worthy publications.

Dr. Ben Zion Dinaburg of the Mapai complained that he could not get enough paper for a historical quarterly he was publishing.

Moshe Ben Ami of the Sepharin short supply. Eliah Genichowdit party said school books were sky said there was a shortage of prayer books and religious publications.

Eri Jabotinsky, son of Vladimir Jabotinsky, and now a Herut deputy, said the editor of a mathematics periodical had not been able to get paper.

The case of lawyers and doctors was pleaded by Yaakov Klebanow of the General Zionists. Klebanow said that the two groups of professionals did not have enough paper and said that since each Knesset member received material equivalent to 5,000 sheets a month, it be collected after use so that the unused side could be used.

Geri, replying to the critics, said that $1,500,000 had been spent for paper in 1950 and that the same quantity would cost almost twice as much this year because of the jump in world paper prices.

350,000 Israeli Checked For TB

JERUSALEM—Israel's Ministry of Health has tested 350,000 persons during the past year to determine their susceptibility to tuberculosis. Of these 315,000 were Jews and 35,000 Arabs, and 177,000 persons not naturally immune were innoculated against the disease.

Here's New List Of Names Of Israel Pen Pal Seekers

HERE is another list of names of children in Israel who want Pen Pals in the United States. This list is supplied by the Israel Pen Pals service of the Overseas Youth Department of the Jewish National Fund. POST readers who get interesting letters may want to share those letters with other readers of The POST.

•

Rivka Malal, Schunat Maccabi Hahadashah, 10, Rehov H, Tel Aviv, G. 14.
Rachel (Zamir), Hamosad Hahinuchi, Mishmar Haemek, G. 16.
Michal Tartakover, c/o S. Agranat, 17 Abarbanelle Street, Jerusalem, G. 15.
Sara Margalit, 42 Hahalutzim Street, Tel Aviv, G. 14.
Rachel Shapira, Schunat Shapira, 6 Simtat Haknesset, Tel Aviv, G. 18.
Ruth Marmelstein, 18 Hovevei Zion Street, Tel Aviv, G. 13.
Rachel Azulai, Schunat Hatikva, Rehov Nun-Bet 26, Tel Aviv, G. 15.
Ronnie Gerscovitch, Bet Kantarovitz, Natanya, G. 14.
Naftali Shar-Abi, Schunat Hatikva, Givat Eliashiv 5, Tel Aviv, B. 14.
Shoshana Uziel, 10, Ovadia Street, Schunat Florentine, Tel Aviv, B. 15.
Pnina Yitzhacov, Schunat Caucasim 76, Tel Aviv, G. 14.
Pnina Fisher, 28, Florentine Street, Tel Aviv, G. 14.
Haim Bavli', 6, Het-Lamed Street, Scnunat Hatikva, Tel Aviv, B. 14.
Itka Millstein, 7, Rehov Hatachanah, Tel Aviv, G. 14.
Yehuda Harpaz, 6, Tseitlin Street, Tel Aviv, B. 14.
Shulamit Zalz, Be'er Tuvia, P. O. Tel Aviv, G. 14.
Aviva Nesher, Be'er Tuvia, P. O. Tel Aviv, G. 14.
Rachel Goodman, P. O. B. 22, Kfar Shmariahu, G. 15.
Yehudit Sklar, 37, Hahalutzim Street, Tel Aviv, G. 14.
Ahuva Cooperberg, P. O. B. 2188, Haifa, G. 15.

Arab Prisoners Get Religious Lectures

TEL AVIV—Arab prisoners in Jaffa and Tel Mond prisons are being given lectures on religious and other subjects at their own request. The lectures are arranged by the Department for Druze and Moslem Affairs of the Ministry of Religions.

School Board Lawyer In S. F. Backs Up Sectarian Activities

By GERALD TURNOY
National Jewish Post Correspondent

SAN FRANCISCO—(NJP)—Irving Breyer, local Jewish attorney and legal advisor to the local Board of Education, this week rejected charges by a local Orthodox rabbi that Christmas activities in the school violate the principle of separation of church and state.

His stand was the latest development in a battle between Rabbi Bernard Dov Marton Congregation Knesset Israel and School Supt. Dr. Herbert C. Clish.

THE BACKGROUND

Rabbi Marton had written to Clish, objecting to the "psychological tension" which classroom Christmas activities caused his two young children. He had suggested that if the superintendent wished to preserve the "values in a godless and totalitarian world" of which Clish had written in his first reply to the rabbi, some form of release time education might be set up. (NJP Jan. 19).

Breyer, after conferring with Dr. Clish, told The POST that he personally regarded Christmas activities in the classroom as a reflection of culture rather than a religious activity.

He said that in accord with a provision of the California Education code, instruction is provided in the primary grades in "morals," but he believed there were no courses in religion, comparative or otherwise. He reiterated Dr. Clish's caution to the teachers to use care in selection of Christmas carols and said that class singing and story telling put no emphasis on any sectarian beliefs.

NEVER DID IT

Commenting on the release time proposal, Breyer said that while a state release time instruction law had been declared unconstitutional by the state Supreme Court in 1947, such a program had never been authorized despite reportedly extensive discussion in 1945.

He said Dr. Clish had not recommended such a program. One reason given was that, in addition to setting apart members of different religious faiths, a released time program required the receipt of attendance records by public school teachers from religious schools.

It was explained that the time involved in such record-keeping meant, in effect, expenditure of public funds for sectarian purposes, an outlay expressly prohibited.

Breyer added that a dismissed time program, with early public school dismissal and freedom of children to attend religious schools or not attend, would be preferable if any program were to be considered.

Meanwhile Rabbi Marton replied to criticism from Rabbi Saul White of Congregation Beth Sholom, president of the Northern California Board of Rabbis. Rabbi White had asserted that the board had not been consulted by Rabbi Marton when the latter started his one-man fight on sectarian Yule practices.

Rabbi White said that the board of rabbis had in the past sent a courteous reminder to the superintendent of schools at the start of each holiday season, expressing confidence that the schools were aware of the feelings of Jewish children and would not harm them by undue sectarian activities. Rabbi White said that Rabbi Marton was not a member of the board because no invitation had been extended to him.

Rabbi Marton had replied that the board was composed of Reform rabbis, a label somewhat at variance with the facts. Rabbi White, himself a Conservative rabbi, cited the board membership of Orthodox Rabbi Aaron Werner, but Rabbi Marton indicated he doubted Rabbi Werner's Orthodoxy.

Further criticism of Rabbi Marton's action had come from Eugene Bloch, director of the regional Anti-Defamation League and the Jewish Survey and B'nai B'rith Community Committee of San Francisco. Bloch had expressed resentment at Rabbi Marton's failure to consult his office, since Bloch had carried on discussions with the school system on the same issue.

To that criticism, Rabbi Marton replied that the survey committee represented only Reform Jewry and that he was therefore free to represent Orthodox Jewry in San Francisco.

Bloch retorted that the survey body had been designated as the public relations organ of the Associated Jewish Organizations of San Francisco. Rabbi Marton promptly rejected Bloch's right to speak for any united Jewish community.

1500 Pilgrims Make Israel Jordan Trip

JERUSALEM (NJP) — About 1,500 Holy Year pilgrims crossed the Old City lines at Mandelbaum Gate during 1950, it was reported last week.

With extension by the Vatican of the Holy Year into 1951, Israel authorities have decided to continue the same arrangements for crossing. Pilgrims may enter Israel from Jordan and return to Jordan and to leave Israel through the Mandelbaum Gate.

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Little War Difficulty, But Maybe More Women At Brandeis

SACHAR DOESN'T EXPECT BIG MOBILIZATION CHANGES

BOSTON—Brandeis University is fully prepared to handle the impact of mobilization demands on the nation's higher educational system, according to President A. L. Sachar.

The head of the nation's first Jewish-sponsored non-sectarian university made the disclosure in an exclusive interview obtained by the enterprising Jewish Times of Boston.

Dr. Sachar said that Brandeis is in a much better position to meet the critical period ahead for American universities than most schools because it is new and its program is highly flexible.

DR. A. L .SACHAR
The Future Is Ready

IT'S EASIER

He said it was possible to adjust classes, physical facilities and plans with a minimum of dislocation.

"Our disadvantages during normal times become elements of strength during a crisis," he said.

Brandeis is a small, co-educational institution, less likely to be hurt by the draft of men, he said, and it was probable, depending on the final outcome of the draft law discussions, that Brandeis will register many more women than men during the crisis period.

"Applications for the coming academic year have run far ahead of the numbers in previous years," he told the Boston weekly. "It can therefore be said with a high degree of certainty that Brandeis enrollment in the foreseeable future will conform to normal estimates."

NO MAJOR CHANGES

He said that the school was making no plans to provide major changes in its curriculum.

"It was devised to prepare young men and women for constructive lives," he said. "Today, there is even greater need to make sure of a continuous school of mature and well-trained leaders."

"It is quite logical, however, to expect that a prolonged state of emergency will influence the interests of the students and consequently require shifts in emphasis from one field to another, for example from the fine arts and humanities to the sciences and social sciences," he said.

FASTER RUSSIAN

One change was mentioned. A full-year course in the Russian language, scheduled to start next fall, has been advanced to next semester and will be given in one semester rather than in a year.

He said that Brandeis will follow its planned timetable of physical expansion until the time when national needs force a curtailment.

He said that last year, construction of six new buildings was completed and a start was made on the Abraham Marcus Athletic Field.

ONE MILLION

"The Board of Trustees recently voted unanimously for a capital expansion expenditure of nearly one million dollars during the first six months of 1951," he said. "Architect plans are now being rushed for a new grouping of dormitories, a social union building, an additional classroom building and the Abraham Shapiro Athletic Center."

The Brandeis president said Brandeis facilities and personnel will be made available to the defense effort. Brandeis will offer full cooperation to any program like the ASTP system of World War II.

Women's Equal Rights Get Boost In Israel

National Jewish Post

JERUSALEM—The fight for equal rights for woman, down to the age of 12, made an advance this week.

A 12-year-old girl wrote to Pinhas Lubianker, Minister of Agriculture, asserting that while boys get special celebration rations for their Bar Mitzvot, girls get no such consideration in Israel.

Lubianiker replied immediately that henceforth any girl celebrating her Bas Mitzvah can get special rations by applying to his Ministry.

Israel Firm Sues World Zionist Body

National Jewish Post

JERUSALEM—Hotzaa Ivrit, a Jerusalem publishing firm, filed suit last week against the World Zionist Organization, charging publication of some of Herzl's works without the firm's approval.

The firm claims copyright ownership of most of the works of the founder of modern Zionism.

The company asked for a court order prohibiting further publication, $15,000 damages and compensation for all volumes already sold through the WZO.

It also seeks possession of all unsold books, as well as cuts, illustrations and pictures used in the published volumes and planned for use in future publications.

HAIFA—Investments by Solel Boneh, building industry company of the Israel General Federation of Labor, totalled $112,000,000 in 1950, Hillel Dan, a director of the company, disclosed this week in a report submitted to the Federation's Executive.

Canada Aid Israel Conclave Set For March 25 In Montreal

By BETTY SIGLER

MONTREAL—The Canadian National Conference for Israel will take place on March 25 and 26 in Montreal, The POST learned this week.

Canadian Jewry's effort to increase its aid to Israel was postponed from January to tie in better with local fund-raising efforts. Saul Hayes, a vice chairman of the provisional committee for the Conference and national executive director of the Canadian Jewish Congress, explained that some communities have their fund drives in the spring.

They feel they will be more successful if their campaigns are launched shortly after the Conference.

A three-point program has been outlined for the Canadian equivalent of the Washington meeting last October. Representatives of the 180,000 Jews in this country will discuss plans for more generous donations to Israel, investments in the new state, and building up trade relations between Israel and Canada.

Abba Eban, Israel ambassador to the United States, is to speak at the meeting, Samuel Bronfman, national president of CJC, will preside.

Other participating groups are the Zionist Organization of Canada (General Zionists) and Hadassah, the Labour Zionists Organization of Canada and the Pioneer Women, the Mizrachi (religious Zionist) Organization of Canada and the Mizrachi Women. B'nai B'rith of Canada and the Canadian Committee of the Council of Jewish Federations and Welfare Funds will also send delegates.

Israel Issues Limit On DPs From Austria

VIENNA—The Israel government issued instructions last week limiting migration to Israel of Jewish DPs in Austria to 40 a month.

Some 2,000 Jewish DPs in Austria have registered for emigration to the Jewish State. Of these 300 are under 20. No reason was given for the limitation, according to the Jewish Chronicle of London.

Libya Jews Rush To Complete Exit

TRIPOLI—A group of 750 Jews left Tripoli for Haifa in the growing exodus of Jews from this British-controlled Arab state.

Some 6,000 Jews were expected to leave Tripoli for Israel in the next few months before the Arabs take over the British Administration in Libya.

Manischewitz's Son Becomes Bar Mitzvah

JERSEY CITY, N. J.—The perpetuation of a famous American family tradition was raised on to the fourth generation when David Mitchell Manischewitz was Bar Mitzvah here.

The boy is the son of Mr. and Mrs. Beryl Manischewitz. The father is chairman of the board of the B. Manischewitz company, world-famous matzoh firm. The ceremony was held in the Beth Midrash of the company plant here.

Israel Drought Damage Hits Half Million Mark; Seed Scarce

National Jewish Post

TEL AVIV—Agricultural experts this week estimated the damage done by the recent dry spell to crops at around a half million dollars.

Rain two weeks ago staved off a major catastrophe, officials said. The damage was not as great as had been feared with less than 100,000 dunams affected.

The area, sown with hay, wheat and barley, was ruined and will have to be entirely replanted, Arye Amir, director of the Field Crop Division of the Ministry of Agriculture, reported in a survey.

Amir said farmers will receive one pound per dunam as a Government subsidy toward the cost of re-sowing the burned-out areas.

He said the biggest problem was that of getting new seed. He added that a considerable portion of the ruined crop will have to be re-sown with barley and oats, instead of the original hay and wheat.

Some of the affected farmers sought out work as unskilled laborers to deal with the income losses they suffered during the drought.

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NAMES IN THE NEWS

SILVER CAN'T RESIST POKE AT AMERICAN COUNCIL FOR JUDAISM

TOURING the Canadian Jewish communities, Rabbi ABBA HILLEL SILVER has been telling Canadian Jewry that Jewish communities outside of Israel have "an obligation of destiny to create their own Jewish culture," with Israel serving as each Jew's "second fatherland." The Jewish Post of Winnipeg, chronicling the famous Zionist leader's talk there, noted that Dr. Silver carefully avoided the Zionist political area and made only one concession to polemics. That occurred in a passing reference in which he referred to the "American Council for Judaism anti-Semites."

SILVER

●

The Notable First

Thanks to the generosity of Mr. and Mrs. JACK COFMAN of Watertown, S.D., the first Holy Ark ever owned by a Jewish community in that South Dakota town now belongs to the community. The Ark was dedicated at special Sabbath services at which Rabbi SELIG S. AUERBACH officiated. The Cofmans presented the Ark in honor of the Bar Mitzvah of their son.

●

The Historic First

The Euclid Ministerial Fellowship of Euclid, Ohio, has elected Rabbi BERNARD S. RASKAS, spiritual leader of the Euclid Jewish Center as its president. Rabbi Raskas is not only the first rabbi ever to head the group but he is also the only rabbi to hold membership.

●

The Tradition Reform

A former American Reform rabbi, now serving in Durban, South Africa, applied a new view to the arguments about sects and tradition in Judaism. According to the South Africa Zionist Record, Rabbi Meyer Miller said that "Reform Judaism is traditional Judaism." He explained that Reform rates that title because "it has continued the process of adjusting Jewish faith to conform with the changing conditions in the lands where Jews lived." He asserted also that Reform Judaism has brought back thousands of men and women to the synagogue by its reinterpretation of traditional Jewish Law.

●

The Sharp Target

A young British statesman, who combines a passionate interest in Israel with a deep suspicion of "Western imperialism" came under sharp attack from Isareli leaders for a mixture of the two. Crossman, after a trip to Israel said among other things that Israeli citizens distrusted U.S. world policy and that the Israeli would welcome British troops stationed permanently in Israel. Up rose ZALMAN ARANNE, chairman of the Knesset Foreign Affairs and Security Committee, to call the Crossman manifesto "irresponsible and dangerous." He said that it was true that old wounds between Israel and England were being effectively healed, but that was all. As for America, said Aranne, "for two years of great distress the American people have been the only ones in the world, who without either economic or political considerations, have given us aid and are doing so to this very day. The nation will remember that."

●

The Changing Names

Latest o fthe Israeli dignitaries to change his name is PINHAS LUBIANIKER, Minister of Agriculture, according to the Jerusalem Post. The announcement, listed under the "Social and Personal" column, indicated there is usually some coordination in the process. Hereafter — when the press of habit is gradually erased —Zvi Lubianiker, member of the Tel Aviv Municipal Council and Selig Lubianiker, director of Histadrut housing projects, as well as the food minister, will all be known by the last name of LAVON.

●

The Double Helping

In the midst of current debate about the role of Jews in U.S. civic and fraternal groups comes news that two brothers lead civic clubs in Pleasantville. IRVING LILIENFELD has been installed as president of the Kiwanis club of the eastern city and brother SYDNEY LILIENFELD has been serving since last spring as president of the Pleasantville Exchange club.

● With the Rabbis

Rabbi BARUCH RABINOWITZ has begun his duties as spiritual leader of Congregation Adas Yeshuron in Augusta, Ga.

Rabbi MARVIN ZELKOWITZ has been installed as spiritual leader of the Downtown Synagogue in Miami, Fla.

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, JAN. 28—Rabbi Joseph Zeitlin of Temple Anshe Chesed in New York, speaking on "Psychiatry is Not Religion," last in a series of sermons on the "Message of Israel" program, 10 a.m. EST. ABC.

AJ Committee Sets Annual Meet Jan. 26

NEW YORK—The 44th annual meeting of the American Jewish Committee, leading Jewish civic defense agency, will be held here Jan. 26 to 28.

The meeting will plan the committee program for 1952.

REPORT FROM HOLLYWOOD

KOREAN MOVIE HAS A SMALL BUT STRAINED, JEWISH ANGLE

By SIMON WINCELBERG

"KOREAN Patrol" is one of the first of what they call "exploitation pictures" on the Korean War to be headed for some of the better first-run houses all over the country. It was directed by Max Nosseck, whose first American film, after a successful career in pre-Hitler Germany, was "Overture to Glory" with Moishe Oysher and Helen Beverly (Mrs. Lee J. Cobb). The film impressed Metro-Goldwyn-Mayer head Louis B. Mayer so much at the time that be bought a print for his private vault, had it screened for his producers as a model of picture making (one is told) and gave Nosseck a job which in time convinced him that he'd be better off free-lancing.

Wincelberg

At one time during a recent screening of "Korean Patrol" for members of the Eagle-Lion sales force, which I was able to attend courtesy of Miss Eileen Cohen of Ottumwa and Eagle-Lion, a heart-felt cry of "Oy, Ich shtarb aveck" from a feminine voice somewhere in the back of the projection room, attested eloquently to a certain gripping contemporary quality in the film.

The story on which the film is based was originally titled "Philippine Patrol" and kicked around in deserved oblivion for a number of years until someone got the idea of changing the title.

●

UNLIKELY TO BE SELECTED by the Army's Information and Education Service as a model of how a reasonably intelligent patrol ought to conduct itself behind enemy lines, the entertainment quotient of our intrepid little band is vastly enhanced by a cigar-chewing Sergeant Abrams, who, as played by actor Al Eben, bears a striking and altogether pleasing resemblance to Martin, director Max Nosseck's brother.

Sgt. Abrams at one point in the proceedings tells some South Korean soldiers in a dice game, "Before I'm through with you, you won't have enough money to buy a bagel with."

Both South Koreans then indicate humorously that they don't know what a bagel is.

★ ★ ★

THIS is what it said in the Hollywood Reporter:

" 'The Story of Ruth,' taken from the Bible story, will be filmed by Pittsburgh exhibitor David Barnholtz, who . . . has been talking with Kroger Babb about distribution. Production will be partly in Hollywood, with exteriors planned for shooting in Israel."

The same week, a United Press interview with Mr. Babb which was admiringly headlined, "Movie producer cashes in on sex, religion; liquor next," revealed that "Producer Babb still is counting the millions from his 1946 sex education film, 'Mom and Dad,' and last year's religious movie, 'The Prince of Peace.' "

The article also gives a clue to Mr. Babb's distribution methods. With the film on liquor, "each print of the picture will be accompanied by ballyhoo men, a lecturer on alcoholism and two pretty girls to sell . . . pamphlets on the evils of drink in the lobby." Apparently, Mr. Babb has little hope for those who drink anywhere else but in the lobby.

●

AS FOR THE SEX FILM, "in each theater two 'nurses' are on hand to revive any spectator who might faint during the medical scenes, and also to sell pamphlets on sex."

You can't tell me that spectators who sell pamphlets on sex are going to faint of natural causes. More than likely, someone sapped them under the base of the skull.

It all sounds like a welcome change from this new-fangled progressive education, and Hebrew teachers will do well to ponder Mr. Babb's pedagogical strongarm methods. I can't wait to see what they'll sell in the lobby when "Ruth" comes out.

★ ★ ★

CHARLES Davis, who recently married Deanna Durbin, is the Metro-Goldwyn-Mayer producer who two years ago worked with Dr. Siegfried Lehman, director of the Ben Shemen children's village in Israel, in arranging for the cutting and scoring of his documentary film "Adamah," which later in a slightly different version, was released by Hadassah as "Tomorrow is a Wonderful Day."

The man who brought Mr. David into the picture (with Dr. Lehman, that is—not with Miss Durbin) was Dr. Otto Schirn, west coast director of the United Palestine Appeal.

★ ★ ★

"DISTANT Journey," the Czech-made film which traces the disintegration of individuals under the pressure of a nazi-made ghetto, played only a one-night stand in Los Angeles, under the joint sponsorship of the American Jewish Congress and Hadassah.

The film, which had a successful run in New York and which—released in Israel under the title "Ghetto Terezin"—was compared in one Israel magazine to the best of Rossellini, Eisenstein and Griffith, probably recalled to the Herbert Tosner Co., principal purveyors of foreign films in L.A., the empty house on Beverly Boulevard to which "The Last Stop," the grim Polish-made concentration camp film, played last year.

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WOMEN'S VIEWPOINT

LET THE ATOM BOMBS FALL, BUT PUBLICITY MUST GET IN

By HELEN COHEN

I GUESS they can't be blamed too much, these publicity chairmen of organizations. I guess they are just trying to be as efficient in their appointed job as possible. But I can see that it sure takes the joy out of life for editors, and I can't help but feel that somewhere along the line those publicity chairmen (and women) lose their sense of proportion.

I heard a fairly average example of one of those ladies talking to a certain Anglo-Jewish editor about his local news staffman.

"Pretty snippy guy, that fellow is,' she related, "but I told him off. Told him we would take our publicity somewhere else."

"Oh, you shouldn't have said that to him," the editor kindly admonished.

"Why not?" she chortled triumphantly. "It worked. He's doing much better by my organization now. Our next meeting made this week's front page."

Let worlds tumble. Let the atom bomb fall. Publicity must go through.

★ ★ ★

THIS last February, in connection with the separation of the sexes in the synagogue, I quoted from a book by the late Rabbi Louis M. Epstein which appeared to refute the claim that separation was based on the seating arrangement of the Temple from which the synagogue is patterned.

Rabbi Epstein had explained that "in the First Temple there was no special separation of the sexes at worship; in the Second, there was the Ezrath Nashim or the Woman's Court, but it was used for worship for men and women . . ."

●

SINCE THEN THERE HAVE BEEN a few who insisted that Rabbi Epstein had evidently not done enough research on the subject.

Appendix III of Rabbi Charles Chavel's translation of the Book of Divine Commandments contains a description of the general plan of the Sanctuary (Second Temple) before its destruction in 70 C.E. In it is found this paragraph:

"It was there (in the Court of Women) that public gatherings and other celebrations took place, including the Reading of the Book of Deuteronomy by the King on the occasion of the Assembly during the Feast of Tabernacles and the Rejoicing of Beth Ha-She'ubah celebrated in connection with the Tabernacles. The Lesser Sanhedrin met in this Court, somewhat to the north."

★ ★ ★

LOUD and clear now, our Ben pronounces "da-da," causing his father to remark that our youngster doesn't really know what he is saying, father meanwhile beaming from ear to ear.

★ ★ ★

ONE PLACE I stayed away from during my visit home was the University of Tampa. Its campus holds so many memories for me that I dreaded walking through halls teaming with strange young people.

I did inquire whether any of the teachers of my time were still around, only to find that they were a mere handful and that just one had actually taught me. He was Rabbi David Zeilonka, spiritual leader of a Reform temple and the sociology and Bible instructor, one of the most popular teachers on the campus.

It is a measure of my interest in Judaism during that period that it never occurred to me to enroll in his Bible class, and it may be a measure of his missionary zeal that it never occurred to him to try enlightening me on Reform's background and platform.

●

I GOT TO TALK TO HIM before I left, this trip, and emboldened by the years, I ventured to say that from the few times I had attended his Friday evening services in previous years, I had gotten the impression that he was happier in his teacher's role. Had it ever occurred to him to devote all his time to that? Oh no, he laughed. He just taught for fun.

Sounds like a pretty full and rewarding life schedule. Serving as a spiritual leader as one's main job, and on the other side, just for fun, teaching university students.

★ ★ ★

OUR BEN is momentarily in the position of the man who learned how to say "giddap" but not "whoa." Rather skilled by now in drawing himself up to his feet, he unfortunately finds the downward descent precipitous and fraught with disaster.

Marcus, WJC Official, Dies In N. Y. At 41

National Jewish Post

NEW YORK—Dr. Robert S. Marcus, political director of the World Jewish Congress, died here last week at the age of 41 after a short illness.

A veteran of World War II, he had been actively associated with the Congress movement for years. One of the first chaplains to enter the nazi concentration camps at the end of World War II, he helped to organize Kibbutz Buchenwald, a group of survivors whom he accompanied later to Palestine. He was appointed World Jewish Congress political director in 1948.

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Yarin
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● Mrs. Samuel L. Cohen, 129 Asylum St., Norwich, Conn. writes:

May I please inquire as to the origins of the name of my father, who was listed when arriving as an immigrant as Morritz Yarin. He came from Poltava, Gubernia, Russia. Would this name have any connection with the name Yadin, the commander-in-chief of the Israel Army?

●

YARIN is a metronymic, a family name rooted in the Hebrew forename of a maternal ancestor. The name of that matriarch was Yares or Yares, a rare and unusual feminine name meaning "awe, reverence" in Hebrew. Many Jewish family names were chosen to honor not the father but the mother of the family, because she was the more prominent of the two. By eliminating the terminal ".es" and substituting the Russian ". . in" we obtain the name Yarin, meaning "descendants of Yares." The name has no connection with Yadin, which is an arbitrary name, recently adopted by the distinguished son of Professor Sukenik of Jerusalem.

★ ★ ★

● Mrs. S. C. Hinerfield, 119 W. Lee St., Louisville, Ky., writes:

I would like the meaning of my father's name, Tzinman. He came from Kurland, Russia.

●

TZINMAN is a family name indirectly derived from a trade. The ancestor who first took this name was probably a native of Poland. The province of Kurland was part of Poland for many centuries. He was a dealer in spices or colonial wares. Part of his stock in trade was cinnamon, known in Poland as 'cynamon." The Jewish pronunciation of this word is such, that it was easily transformed into Tzinman. The meaning of the name is therefore "a cinnamon dealer."

●

What about YOU? Do you know what YOUR name means? It's easy to learn. Just drop a note to Mr. Pearlroth, care of The Post. Be sure to include some information on your family history. Mr. Pearlroth does not answer queries directly.

YOU HELP THE POST WHEN YOU MENTION THE POST

What Foods These Morsels Be

★ ★ ★

A LITTLE general information on preparing fish, together with instruction for boiling and frying.

●

FISH

Fresh fish have flesh which is firm and elastic, so that it springs back when pressed with the finger. The eyes are bright and clear, and the gills bright red. There is no strong, unpleasant odor.

Fish are divided into two classes: lean or dry-meated, like haddock, cod and halibut; and fat or oily-meated, like mackerel, salmon and shad. Lean fish are preferable for broiling. In general, however, any kind of fish may be cooked by any method.

BROILED FISH

To broil a whole fish: Cut off fins of fish and, if desired, head and tail. Wash, and dry well. Split fish down the back and open it out cut flat. Sprinkle with sale and pepper, and (except in the case of salmon) with lemon juice if desired. Place fish on a well greased broiler, preferably a wire broiler, with flesh side towards the source of heat. If fish is of the dry-meated kind, brush flesh side well with oil or butter. Broil on flesh side until well browned, turn and broil on skin side just long enough to crisp the skin. Use a pancake turner to remove fish from broiler, loosening first one side, then the other. Small fish, like smelts, should not be broiled, but fried. If desired to broil them, broil them whole without splitting down the back.

To broil fillets. Have fillets cut 1 inch thick, and prepare each side according to directions just given for flesh side of a whole fish. Broil evenly on both sides.

FRIED FISH

Wipe fish for frying as dry as possible. If fish is small, fry it whole, after removing fins and, if desired, head and tail; if it is large, cut it into thin slices or fillets.

Pan-Fried or Sauted Fish

Sprinkle fish with salt and pepper, dip in flour or cornmeal, and fry on both sides in just enough fat to prevent sticking. Or dip fish in beaten egg diluted with 1 tablespoon cold water, then in bread crumbs, and fry.

Deep Fried Fish

Sprinkle fish with salt and pepper, dip in flour or cornmeal, then in beaten egg and fry in deep fat. Or dip fish in bread crumbs, let stand to dry, then dip in beaten egg, and again in bread crumbs, and let stand to dry, an fry in eep fat. Heat fat to 340 or 375 degrees before adding fish. (If a 1-inch cube of bread browns in deep fat in 60 to 40 seconds, the temperature is 340 to 375 degrees). The egg should be diluted with 1 tablespoon cold water.

●

And here's a helpful recipe for making mohn kichel.

●

MOHN KICHEL

⅓ cup poppy seeds
½ cup boiling water
2 cups sifted all-purpose flour
1½ teaspoons salt
2 teaspoons baking powder
½ teaspoon pepper
⅓ cup Rokeach salad and cooking oil
1 egg, slightly beaten
¼ cup minced onion

Add poppy seeds to boiling water, let stand until cool. Mix and sift dry ingredients. Add oil, egg, onion and cooled poppy seed mixture. Mix all together to make a stiff dough. Knead lightly on floured board. Cut with floured 1½ inch biscuit cutter. Place on ungreased baking sheet and bake in hot oven (425°F.) about 15 minutes or until delicately browned. Serve with tomato juice, cocktails or as a salad accompaniment. Makes about 4 dozen.

Industrial Output In Israel Rising

JERUSALEM — Statistics revealed this week indicate a steady increase in Israel's industrial development. Cement output rose from 30,190 tons in September to 37,942 tons in November. Similarly, production of laundry soap increased from 589 tons in September to 799 tons in October and output of toilet soap went up from 30 tons to 85 tons. Manufacture of chocolate increased from 118 tons to 218 tons, including 64 tons for export, and production of other sweets rose from 197 to 415 tons in the same period.

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Editorial Page

The Council Fights Itself

IT WAS inevitable that the hate-peddlers would seize upon the declarations of the American Council for Judaism to use as a weapon against the Jews of the United States. But the Gerald L. K. Smiths have in the same way used the words of almost every and any Jew and every and any Jewish publication, and where words could not be found for effective quotation, the hatelers have not been lacking in imagination to make them up.

Mr. Smith and his ilk do not like the Jews of the Council any better than they like the Zionists. As it suits their purposes men like Conde McGinley will attack the Council, too. What the hate-mongers do should never be used as a criterion for judgement by the Jewish community as to how it should behave.

The announcement of the campaign of the Council against the projected Israel bond drive is as dastardly as anything the Council has ever done. The United States Government approves the bond sale, but these 200 per cent Americans see in it all sorts of evil, unspecified as usual.

It has almost come to the point where no self-respecting Anglo-Jewish paper can comment on the Council's activities editorially. The Council has lost all sense of balance and is so insanely anti-Israel and anti-Jews who are for Israel that it would be no surprise to find the Council starting a campaign against rain or sunshine in Israel in its fight on everything that might be helpful to the new state.

The bond drive needs no defense. If ever a step in the Jewish community was developed slowly and implemented only after the longest and most complete and most free discussion, it was the bond sale. It has been accepted by the Jewish community of the United States without reservation. It has won the support not only of the Zionists, but also of the non-Zionist American Jewish Committee and of the B'nai B'rith—a fact which probably as much as anything else has brought the Council to its opposition stand.

If the bond drive is successful it will achieve exactly what the Council also wants—a weaning of the new state, a severance of the umbilical cord. If the bond drive bogs down, it may be many years that U.S. Jewry will be burdened with raising funds for Israel's relief.

In effect, then, the Council is anti-itself. In view of the great intellects at its head, that is not too surprising either.

Women In The Pulpit

WE ARE in full accord with the actions and attitudes of Mrs. William Ackerman, who is serving as spiritual leader of Temple Beth Israel in Meridian, Miss.

It is inevitable that in this age of freedom from outworn shackles on women's activities, that a woman one day would aspire to the pulpit of a congregation in the United States.

It is fortunate that the circumstances in the case of Mrs. Ackerman are so favorable toward the gradual acceptance of woman's place in the synagogue. There is no controversy in her community, the congregation has accepted with open arms her offer to serve, and she is a woman who knows her limitations. Nor is she a crackpot or a religious fanatic whose actions might set back rather than advance the movement toward complete freedom for Jewish women in the synagogue.

"I have no intention of making a career of the rabbinate nor would I consider a position similar to the one offered me here with any congregation other than Beth Israel," Mrs. Ackerman has declared. (NJP, Jan. 19). "For 31 years I have shared every experience with my sainted husband. I feel my deep sorrow to be a sort of consecration and the opportunity and privilege of carrying on his work, mourning in the true Jewish spirit."

Nor need the Orthodox be alarmed. This is in full contradiction of every Orthodox tenet pertaining to women, but Mrs. Ackerman's case is surely an isolated incident. Orthodoxy in the United States, the heads of the Yeshivas notwithstanding, today accepts the American custom of men and women sitting together. This writer visited three Orthodox congregations last week, and in all three men and women sit together. In one instance this practice has been in existence for 60 years.

It will be a long time before Orthodoxy will accept the idea of Mrs. Ackerman's ascension to the pulpit, and it will still be years before Orthodoxy will accord women a place before the Torah. But Orthodoxy will recognize these changes as the American Jew accepts them in answer to his need to bring Judaism into accord with modern ethical principles which because of the lag in the development of Orthodoxy in the past several hundred years, it had to oppose.

The experience of Mrs. Ackerman should be helpful then.

As time goes by, the congregation may want an ordained rabbi to minister to it, but the fact of a woman occupying the pulpit is a healthy innovation marking a new step forward in American Judaism.

Who Are The Parochial Minded?

THE warning of Julian Freeman, president of the Council of Jewish Federations and Welfare Funds, that those interested in Jewish education must understand that they have a responsibility for the community at large, too, was directed at the wrong target.

If as Mr. Freeman states (NJP, Jan. 19) supporters of Jewish education have had little interest "in the many other essential communal services and responsibilities," the error is not with the backers of Jewish education. The error is with the community at large, which has forced Jewish education-minded people to concentrate only on that phase of Jewish community activity.

By now Jewish communities are grudgingly admitting that Jewish education is the number one job of the community. Suporters of Jewish education knew all along that Jewish education was the most important task of any Jewish group but because the community at large failed to realize it, they had no choice but to concentrate their energies on Jewish education.

The same psychological situation was true of the early Zionists who also were accused of parochialism and a narrow interest in Zionism.

In the general community, education is accorded the most intensive attention for obvious reasons. It has been only in the Jewish community, assimilationist-minded as it has been for many years, that Jewish education was minimized and relegated to an inferior role in community life, thereby forcing its supporters to become "completely parochial" in their communal attitudes, as Mr. Freeman reminds us.

The whole thesis of the parochialism of backers of Jewish education is "farcaert." Who is the most interested in the total Jewish community if not he who works for and contributes to Jewish education? Those who have been slighting the role of Jewish education—even if they gave generously of time and money to Jewish hospitals and homes for the aged—are these the people one would say are more interested in the total community than the Jew who saw the problem most clearly: Jewish education as the first task of the community?

THE EDITORS CHAIR

I HAVE A letter from Nathan Ziprin, editor of the Seven Arts Feature Syndicate, taking rather violent exception to what he calls my "latest outburst against the Anglo-Jewish press." I really don't know what to do with his letter. It's well over 1,000 words long, and still I don't want to seem to be refusing to print an answer to my editorial.

But really Ziprin doesn't answer my editorial at all, whether deliberately or not. I challenged those (I used the number two) Anglo-Jewish papers which printed 'canned editorials." This evil is declining, but not rapidly enough, in the Anglo-Jewish press. It involves the printing by papers, under their own mastheads bearing the names of their own editors, editorials written not by them, but by Mr. Ziprin. The country press is prone to this abuse, but nowhere is a press read by intelligent persons are "canned editorials" recognized as anything else than depraved.

I did not attack the Anglo-Jewish press. I did not question Mr. Ziprin's right to say what he pleases. I did not even by innuendo attack the Jewish Telegraphic Agency. Whether or not Mr. Ziprin is for or against innovations in Jewish ritual practice had nothing to do with my editorial I recommend he reread it.

But, in the interests of fairness, I'm reproducing a part of Ziprin's letter. I do not want to be suppressing what seems to be an attack on me. He writes, in part:

"Seriously, Gabriel, by what authority do you assume the right to pontificate on Jewish journalism and communal issues as if you were a God-chosen final arbiter? . . . You are neither a prophet in Israel nor even a Jewish leader by the ordinary connotation of that word . . .

". . . I don't question your right to have opinions, views and outlooks, even though they may not square with mine. But I question your right to deny that right to others . . . I have no quarrel with you when you choose to believe that your right is the ultimate right . . . But I have nothing but contempt for a man who would impute dishonesty and evil motivation to those who think otherwise. You see, Gabriel, I am a foe of totalitarianism in all its forms and manifestations.

"I appreciate your recent wrathful outburst. I am even ready to concede its honest motivation. A 'minyan' with women in it may hold attraction to you. To me it is a repugnant deviation from Jewish tradition. You are evidently intrigued by the idea. To me it is a further step in the dissipation of old norms which alone cemented and retained Jewish identity and survival through the ages . . . But whereas I never used a derogatory phrase in reacting to the innovation, you proceeded to question the honesty of my motives as well as the honesty of the convictions of the papers that carried my reaction. You see, Gabriel, those editors and publishers who disagreed with me killed the story, to use a journalistic phrase . . .

"This is a serious letter and I am reluctant to dwell on your sense of humor, or lack of it. Yet I cannot resist noting with disgust the gall and untruth of your assertion about limiting editorials to eulogizing Jewish leaders of advocating virtue and attacking vice. That is a field in which I have not yet been educated. You know in your own heart that you were guilty of mistruth when you made that assertion. There isn't a single facet of Jewish life that I did not cover in the more than fifteen-hundred pieces I wrote for the Anglo-Jewish press since my association, not as manager — as you say—but as editor of the Seven Arts Feature Syndicate.

"And now a final word. You seem to be deriving special delight, despite protestations of objectivity, at lashing out against the Jewish Telegraphic Agency at the slightest provocation and opportunity. Your cynical reference to the JTA was as deliberate as your intention to imply that the JTA was in some way responsible for the views I expressed. That sneering approach adds neither glory to your paper nor to you personally. You may not believe it—for you will not—that in the ten years I have been editor of Seven Arts I have never been directed what to write. This may sound incredible to cynics and foes of the organization — but it is God's honest truth.

"I am afraid, Gabriel, that the real "culprit" of the piece is Gabriel Cohen, a friend of this writer."

* * *

INCIDENTALLY, I hear the good news that the first big gifts dinner in the Miami annual drive for this year resulted in gifts totalling 20 per cent above last year.

Portion of the Week

YETRO

PARSHAS Yetro, Exodus 18.1-20,23; Haptharah, Isaiah 6.1-7.9; 9, 5-6. Yetro, the Father-in-law of Moses, came to visit his son-in-law, to rejoice with him in the deliverance of God's people and the marvelous works of the Lord. He, the Midianite priest offered unto the Lord sacrifices and broke bread with Aaron and the Elders. Yetro is regarded in Jewish tradition as one of the "Tsadike omos ho-olom—the just of the nations" and his name was called with honor and respect within the household of Israel. Our Rabbis saw a special universalistic sign in the fact that the portion of the Thora, which contains the "Ten Words" or Commandments revealed on Mt. Sinai, is named after a Non-Jew. The Ten Commandments have become the cornerstone of world civilization and the contents of Parshas Yetro is honored by the civilized societies of the world unto this day. In the prophetic portion of Isaiah the Revelation of his youth is described. As Israel became a holy nation on Mt. Sinai, so Holiness, as the attribute of God and the goal of man is the quintessence of the teachings of all true religion.

—Rabbi Frank Rosenthal

The National Jewish Post

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GABRIEL COHEN
Editor and Publisher

BEN GALLOB
Managing Editor

ROBERT GOLDBERG
City Editor

Friday, January 26, 1951

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis Ind.

Pi Lambda Phi For More Jewishness, But Excludes Self; Calls Post Dogmatic

● Editor, National Jewish Post:

In reply to your recent article, "Make Jewish Fraternities Jewish," Pi Lambda Phi of Indiana University would like to congratulate you. It is a fair and honest attempt at an adequate description of the prevailing problem.

We agree with your statement that a Jewish fraternity house should recognize its position and initiate Jewish customs into its house. If a fraternity's purpose is to "fulfill a vital role in Jewish life," a Jewish fraternity should do its utmost for the promotion of its principles.

On the other hand, there are fraternities that are organized not to promote Judaism, not to combat anti-Semitism, nor to teach any religious, moral, or political doctrines to its membership. Pi Lambda Phi is such a fraternity. Its purpose is to teach its members how to live in an organized society without regard to anyone's race, religion, or creed. It also guarantees to its members respect for themselves and for their particular worship.

To debate the future existence of the fraternity system is immaterial here, except to point out that THE POST is rather dogmatic in its statement that the fraternity system is "obviously on its way out." This is a debatable question and reflects only the opinion of a select few. As for the system being undemocratic, this is challenged on the grounds that in a democracy one has the privilege of selecting his associates and not have them thrust upon him. Would THE POST say that the B'nai B'rith and Masonic organizations are undemocratic because they have the right to vote on the admission of new members?

Pi Lambda Phi hopes that its aim eventually will be achieved —that all men may live as brothers in one world; regardless of race, religion, or creed.

Members of Pi Lambda Phi,
Alpha Theta Chapter
Indiana University,
Bloomington, Ind.

YOUNG AMERICAN PROFESSIONAL FINDS SYNAGOGUE NOT AT ALL DULL

● Editor, National Jewish Post:

As a young, American-born Jewish attorney who has been active in Synagogues and in Jewish life for the past 15 years, I read your "Editor's Chair" column for the Jan. 5 issue regarding Synagogue services, with extreme interest.

At the outset, I wish to state that if we were all as pessimistic about the role of the Synagogue in Jewish life today as Gabriel Cohen seems to be, we would not have Synagogues such as I am privileged to be affiliated with. Our Synagogue, Congregation Agudath Achim of South Shore in Chicago, under the brilliant leadership of our Rabbi Harold P. Smith, has become a source of inspiration to the close to 300 families, the overwhelming majority of whom are young progressive-minded American Jews with a positive approach toward Judaism. All of the officers are young professional and business men who are strict Sabbath observers and are traditional-minded Jews of high caliber. There must be other Synagogues like ours—but, unfortunately, Mr. Cohen, you seem not to have come in contact with them. I hope it will not be too impudent on my part to state that I believe you are suffering from over-exposure to certain particular types of Jews and under-exposure to others.

Had you the opportunity to meet, and become acquainted with, the young people in my immediate circle of friends, I am certain that you would change your mind about the position and influence of the Synagogue today, and would agree with me that the Synagogue is a vital and dynamic force in the present-day lives of some of us.

Speaking for myself, I can categorically and unequivocally state that the religious services in our Synagogue fully answer my need for religious inspiration and stimulation, and would be glad to submit to any part of that spiritual cross-examination you seemed to have prepared for any daring Jew who might make such a categorical statement.

Far from Synagogue attendance being a chore for me, I look forward to each succeeding Shabbos with eager anticipation. How anyone can categorically set down the premise that the Synagogue does not answer the need for true religious inspiration and stimulation for **any** American Jew is not easy for me to understand.

I, personally, am becoming most impatient with these defeatist evaluations of the Synagogue —evaluation which, with not too much justice, inevitably blame all of Jewry's shortcomings upon the Synagogue. Religious inspiration should not have to be stimulated in the Synagogue alone; it should be aroused and nurtured in the home. One must at least carry into the Synagogue a spiritual spark, and invite its ignition, rather than this all-too-prevalent attitude of sitting back and daring—or at least challenging—the Rabbi to inspire you; to create, as it were, a "Yesh Meayin"—something from nothing. Certainly, we do not blame present-day musical colleges or academies for not turning out a Beethoven, a Bach, or a Brahms. Certainly we do not blame modern schools of literature and creative writing for not turning out a Shakespeare, a Milton, or a Goethe. Similarly, souls which lack any vestige of inspiration and have had no religious education or back-ground whatsoever, cannot too easily be imbued with true religious inspiration ,no matter how beautiful the services nor how eloquent the Rabbi may be. To place the entire blame, then, upon the Synagogue for the lack of religious inspiration among our youth, and to label the Synagogue a failure is, in my opinion, being quite superficial.

In conclusion, I would like to point out that if there is a lack of religious inspiration among the youth of today, the blame should be placed directly at the door-step of parental indifference to religious education and to the failure of the older generation to understand and cope with the complex problems of youth in the modern world.

Incidentally, to allay any suspicions in your mind that I am an old-fogey religious fanatic with no interest in the lighter side of life, let me assure you that I am one of those incurable Americans who suffer every time the Chicago Cubs lose (which, unfortunately, has been all too often of late). I am also probably more familiar with the scoring record of Alex Groza, of your Indianapolis Olympians than is Ye Editor. I play and watch baseball, basketball, and football. Queer bird, am I, Mr. Cohen? No—there are a number of others like myself in my circle of friendships. You ought to come around and meet us. We might learn something from each other.

J. R. FRIEDMAN
Chicago.

SAYS NOT NECESSARY TO BELITTLE CHRISTMAS TO PROMOTE CHANUKAH

● Editor, National Jewish Post:

Mr. Alpert's enthusiasm for Chanukah in the column on "That Yuletide Problem" did not carry him far enough. How else could he have succumbed this year again as last December, to "knocking the competition"—the mark of insecurity and symptom of an inferiority complex.

Chanukah, its story, message and various forms of expression is much too meaningful that we should have to resort, as Mr. Alpert does, to belittling myths and symbols connected with our neighbors' holiday. Why does he find it necessary to debunk Santa Claus and make the Christmas tree a symbol of "man's cruelty to vegetation?" (Just think of the "poor animals," Mr. Alpert, whose fat is used for our Chanukah candles).

No, yuletide, far more than being a problem, presents a challenge and a marvelous educational opportunity to the Jewish home. It gives Jewish parents a chance to teach their children appreciation without envy of something that is, aesthetically, very lovely, it must be admitted, and, spiritually, meaningful to those among whom, and with whom, they live.

RABBI WOLLI KAELTER
Temple B'nai Israel
McKeesport, Pa.

WINCELBERG REPLIES TO MIRON: ISSUES NEED MORE THAN WISECRACKS

● Editor, National Jewish Post:

Issachar Miron, in his statement to the National Jewish Post of January 12 on the authorship of "Tzena", disapproves of the phrase "joint composer" allegedly used by me in my column to designate Julius Grossman. I would be the last to claim that my columns deserve a careful reading, but since there is after all a certain amount of litigation going on in connection with "Tzena", it may not be out of place for me to point out that the phrase used in my column was "joint composers," and it was plainly indicated by means of quotation marks, syntax, and other tricks of the writer's trade that this was a quotation from Mr. Grossman's brief quoting a letter written by Mr. Miron.

Miron's statement agrees freely to the fact that Grossman is to get half the royalties of the "Tzena" melody. Now, either Grossman earned this arrangement, or he didn't. If he did, he would appear to have the right to insist on his share of credit. If he didn't, Mr. Miron is being awfully lenient in splitting his royalties with him.

I quite agree with Mr. Miron, that from a journalistic point of view, his own background and arrival in this country made far better "copy" than Mr. G., who has been on hand right along. But if Miron claims authorship of the "ENTIRE" song, and consider Grossmans contribution no more than something he merely tolerated for the sake of "cementing Israel-American relations," why does his statement go to such lengths to explain that Miron simply didn't get a chance to mention Grossman in most of the interviews, and why supply a list of all the relatively minor occasions on which Grossman **was** duly mentioned?

It is understandable that being exhaled in the same breath with Irving Berlin can have strange and unforeseeable effects upon an artist's ego. Personally, I am one of those who would rather hear "Tzena" (in either version) a hundred times than hear "White Christmas' once. But it will take more than naivety and sarcasm and behavior like Tin Pan Alley celebrities by both contestants, to get this thing wound up without any further unnecessary damage to artistic feelings and Israeli public relations.

SIMON WINCELBERG
Los Angeles

RABBI FEELS AVERAGE WORSHIPPER DOES FEEL SOME KINSHIP WITH GOD

● Editor, National Jewish Post:

In reference to your discussion under "The Editors Chair" I would like to make a few observations.

It is true that the majority of those who attend the services of the synagogue do not go through an inspirational religious experience. However I cannot agree with you "that fully 90% of the people in attendance, if not more, come for reasons other than that connected with G'd. . . ."

I believe that the average worshipper is drawn to the synagogue because he desires to symbolize and to prove to himself that he is faithful to G'd and to Judaism. The mere act of his attendance satisfies his desire to pay reverence to his Creator. His need of "true religious inspiration and stimulation' must primarily be answered" from within and can seldom be satisfied from without. We pray only truly under the urge of sad, painful, or happy emotions. The "mitsvoth tsreechoth kavanah" implies that we fulfill our duty of prayer, when we strive for devotional prayer though we may not actually attain devotion.

No doubt, the modernization of the services of the synagogue has kept many a Jew within the fold of the congregation who otherwise could not consider the synagogue his spiritual home. Yet alone the fact that the discussion about a revision of the form of our services takes mainly place among conservative Jews, whose services usually are progressive, intelligible, and attractive, shows that we should look for still another and perhaps more essential cause for the decline of our religious life.

An important reason for the religious indifference of the modern Jew is his general outlook on life, his interests, his hopes. If we could find a way to make him realize that religious experience and exploration of the spiritual realm are much more thrilling and interesting than games, plays and television we would usher in a new era of religious vitality. The modern man is worshipping other gods besides Him.

The synagogue would have to play a vital part in such an educational program. It can play this part only if its services would be brought in harmony with the weltnschauung and the general religious observance of the worshippers. At this time I like to point to one essential improvement. We have prayers which must create a guilt complex in many Jews. I refer to those prayers which call for the fullfillment of traditions which the average Jew is constantly violating. Even the Union Prayer Book contains at least one such prayer. These prayers should be omitted, revised or newly interpreted in special notes. Unless this is done we cannot expect that the thinking Jew will become a joyful and regular attendant of our services, especially the conservative ones. Orthodox Judaism must demand a strict adherence to traditional law from its rabbis and synagogues, even at the risk of losing the majority of its affiliated congregations, or it will completely disintegrate.

Conservative (and Reform) Judaism must create a new religious code which must comprise not only the Sabbath and the synagogue but the whole range of religious observance. It is most dangerous to limit the revision of religious forms to the synagogue and to tolerate discrepancies in the religious way of life.

For the time being we should continue to proclaim that it is worthwhile to attend the services of the synagogue and even if the average attendant should be granted the experience of G'd only once in a lifetime he should consider this a rich reward.

Your idea of experiments outside the synagogue sounds most interesting and I am sure that more of your readers would like to learn some details to enable them to judge whether it would warrant the by-passing of the House of Prayer.

RABBI S. FREIDEMAN
Fond-du-Lac, Wis.

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THE RECORD RACK

MENDELSSOHN'S 'ELIJAH' EMERGES SUPERBLY IN NEW BRITISH ALBUM

ELIJAH, BY MENDELSSOHN. Sung by Isobel Baillie, soprano; Gladys Ripley, contralto; James Johnston, tenor, and Harold Williams, bass-baritone, with the Huddersfield Choral Society and the Liverpool Philharmonic Orchestra conducted by Sir Malcolm Sargent. An oratorio on three 12-inch long-playing vinylite records. Columbia: Set SL-155.

By JOSEPH GALE

WITH the exception of Haydn, no composer since Handel has written a biblical oratorio of such importance and lasting worth as "Elijah." Mendelssohn's two massive works in this genre, "St. Paul," and "Elijah," written in 1846 and published the year of his death in 1847, are still triumphant. No one can seriously in the same breath mention Graun's "Tod Jesu," Schicht's "Ende des Gerechten," Schneider's "Weltgericht," Bernhard Klein's "Jeptha," or Ludwig Spohr's "Des Heilands Letzte Studen."

These oratorios have all vanished, to be sought out occasionally as curiosities Mendelssohn's alone remain. Critics who say that Mendelssohn nowhere approaches the mighty strength of Handel's choruses must by the same token confess that in Mendelssohn's oratorios there are no such made to order solos as so frequently appear in Handel's music. As a matter of fact, Handel's solos are almost always shortened nowadays, if not left out altogether.

GALE

•

"ELIJAH" is divided into two sections. The first relates how the prophet Elijah causes a drought in Israel because its people have forsaken the Lord and follow instead, under the rule of King Ahab, the false Baal. He performs the miracle of raising the widow's son from the dead and then challenges the prophets of Baal to a contest which shall determine who is the true God. When Elijah is victorious, he puts the evil prophets to death.

The second part concerns the efforts of Elijah's enemies to kill him, and the protection afforded him by the Lord, and his ascension to heaven in a fiery chariot.

The recording of the work was accomplished ofter great difficulties. The place selected was the Town Hall of Huddersfield, England, an industrial city of some 100,000 inhabitants. The soloists came from London, 200 miles away, and the conductor, organist and 70 members of the orchestra, from Liverpool, 100 miles distant. Also from London came the Columbia recording truck filled with tons of delicate recording gear and waxes worth thousands of dollars.

Setting up of schedules proved a difficult task, because the 150 members of the great Huddersfield Choral Society work in the mills and shops of the city and were available only evenings and weekends. At least two thunderstorms broke out during performances, and since the sound of the thunder was also unavoidably recorded, many sides had to be remade. After 10 recording sessions of three hours each, the task was done.

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FOLLOWING a brief overture, Elijah declares in ringing tones: "As God the Lord of Israel liveth, before whom I stand: There shall not be dew nor rain these years, there shall not be dew nor rain, but according to my word." There ensues a long passage in the orchestra which builds to a pitch as the people of Israel burst forth in a plea to God to aid them against the curse which the prophet has pronounced.

Obadiah then turns on the populace, and in one of the oratorio's famous arias, bids the people "Rend your hearts and not your garments . . . Forsake your idols, return to God; for he is slow to anger, and merciful, and kind and gracious, and repenteth Him of the evil."

The oratorio majestically unfolds from there in an uninterrupted stream of noble, distinguished melody which has no peer. Schubert himself hardly ranks with Mendelssohn in this respect. Schumann never achieved it, and the later masters such as Brahms, Tschaikowsky, Liszt, Strauss, and others, cannot be cited at all. The music is all written advantageously for the voice, which certainly cannot be said of the overrefined works of a Hugo Wolf or a Hans Herrman.

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"ELIJAH" HAS ALL the drama of full-length opera, all the terrible sound and fury of a struggle between good and evil. Nothing could be more pertinent than the scene in which Elijah scornfully bids the unbelievers call on Baal to represent them against the power of God.

"Baal, we cry to thee; hear and answer us . . . "

"Call him louder- for he is a God. He sleepeth, so awaken him. Call him louder, call him louder!"

"Hear our cry, O Baal! Now arise. Wherefore slumber?"

"Call him louder, he heareth not! With knives and lancets cut ourselves after your manner; leap upon the altar ye have made; call him, and prophesy. Not a voice will answer you, none will listen, none heed you."

"Baal! Hear and answer, Baal! Mark how the scorner derideth us! Hear and answer, Baal!"

And in a sustained canto of unbelievable forgiveness, Elijah commands: "Draw near, all ye people, come to me! Lord God of Abraham, Isaac, and Israel, this day let it be known that Thou art God, and I am Thy servant! . . . "

And the fire descended from heaven and consumed the offering which Elijah had made to God.

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THE MUSIC IS thrilling, charged with turbulent emotion and passion.

The performances are all so individually fine, it would be unfair to single out any one of the soloists for preference. Sir Malcoln Sargent does a wonderful job in keeping the production moving every second of the time, marshalling the forces of the magnificent choral society, and wringing from the work every drop of meaning.

Baltimore Symphony Plans Jewish Concert

BALTIMORE—The Baltimore Symphony Orchestra will present the works of five Jewish composers on a Festival of Jewish Music program Jan. 28.

Regina Resnik, Metropolitan Opera soprano and Richard Kapuscinski, cellist, will be the soloists for the concert, sponsored by 21 Baltimore Jewish organizations. The orchestra will be directed by its permanent conductor, Reginald Stewart. The concert will mark the first time that a major symphony will play a full program of music by Jewish composers in Balimore.

I THINK AS I PLEASE

MEET A GRAND OLD LADY OF ZIONISM, STILL A FIGHTER

Editor's Note: This is one of a series of columns on people who, Mr. Alpert feels, should be better known by American Jewry.

By CARL ALPERT

THIS STORY goes back a good many years. In 1909, when Henrietta Szold and her mother visited Palestine, they were received and entertained by a vivacious and energetic woman, not young even then. It was she who first called Miss Szold's attention to the terrible health and sanitation conditions which were taking their toll of the population. It was she who openly fought the missions, which offered the poor Jews of Jerusalem medicaments and milk with one hand, and the New Testament and the crucifix with the other.

ALPERT

That woman, Miss Eva Leon, now 82 years old, lives in an apartment on E. 96th Street, surrounded by the memories of her past, but busily occupied with the strenuous duties and responsibilities of a very active present, for she has by no means "retired."

The elevator man will take you up to the "Gottheil Apartment," for the suite still bears the name of the late Prof. Richard Gottheil, founder and first president of the Zionist Organization of America. Mrs. Gottheil was Eva Leon's sister, and this frail but effervescent woman still bubbles wtih memories and tales of the early days of Zionism. In her mind are priceless and unrecorded memories of Herzl, of Brandeis, Nordau, Wise and the others who were giants in those days. She is surrounded, too, by relics and momentoes, among them one puzzling item: a photograph of Herzl autographed in his own handwriting: "For the Emanuel Sisterhood of New York." Considering the bitterly anti-Zionist atmosphere at Temple Emanuel, one can only conjecture on the feminine Gottheil wiles which elicited that dedication .

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INDEED, MISS LEON loves to recall that at the Sixth Zionist Congress Theodore Herzl asked Mrs. Gottheil to accompany him on a walk about town. Upon their return the American turned to the Zionist founder with mock anger:

"Dr. Herzl, I shall never go out for a walk with you again!"

"Why, Mrs. Gottheil, what have I done?" he asked in alarm."

"It's not your fault," she replied. "But everywhere we went people stared. at you. You must remember, I am still a woman. They ignored me."

"Ah, yes, Mrs. Gottheil," he gallantly replied, "but that was their loss."

•

IN MANY RESPECTS Eva Leon's apartment is today a salon of the continental type for visitors from near and from far. Those who knew her many years ago have not forgotten, and travellers from Europe and Israel who may be in New York for only a few days usually find the time necessary to visit once again with this gracious hostess. She is alert to all the issues of the day, and does not hesitate to fix her piercing eyes on each vistor and probe him with searching questions.

Her visitors are young as well as old, and each of the Jewish holidays finds her playing host to flocks of the little ones from all parts of the city. Rabbi David Panitz of Temple B'nai Jeshurun has in recent months been called in to cooperate in this respect.

•

THERE IN HER apartment, surrounded by books and pictures, serviced by faithful Emmy, who has been with the family for 38 years, Eva Leon is one of the last of her glorious generation, one of the Grand Old Ladies of American Zionism. She combines the strange mixture of temperaments of her parents: the charm and Old-Worldliness of her French father, and the piety and tradition of her Hebron-born mother. At the agê of 82, one would expect, she would be sedate, rested, at peace with the world. But she still burns with indignation at injustice, cries out against political stupidity, and does not hesitate to give voice to prejudices and strong feelings in contemporary Zionist affairs. She still burns with the vigor of youthful intellect.

Eva Leon's private papers, containing the Gottheil archives and priceless documents of early Zionist history, have been carefully preserved, and through the intercession of the Zionist Organization of America are shortly to be presented to the official Archives of the movement in Jerusalem and in New York. It is good to know that Miss Leon, who played a significant role in the shaping of that early history, is still among us to enjoy the fruits of Zionist fulfillment in the state of Israel.

New Yiddish Daily Started In Brazil

SAO PAULO, Brazil—A new Zionist Yiddish daily, The New Movement, has been launched here.

Appearance of the daily was welcomed by many Brazil Jews because the other Yiddish paper here appeals mainly to extreme left-wing lements.

News, Not Puffery In The National Jewish Post

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FRANK REPORTS FROM ISRAEL

Israel Today Badly Requires A Public Relations Minister

By M. Z. FRANK

JERUSALEM—The next time David Ben-Gurion re-shuffles his cabinet, he ought to create a new portfolio—Public Relations. This country is badly in need of it. Certainly a Ministry of Public Relations is more necessary than a Ministry of Religions, or a Ministry of Police. The latter could very well be incorporated into the Ministry of the Interior.

FRANK

Israel was built by idealists. The American parallel for it was the Puritan. It is a type that has no patience with the ordinary mortal who is not an idealist and is not as ready to make sacrifices. What is more, this type—the Zionist pioneer or the American Puritan—is incapable of gauging the mental processes of a person who does not share his views. He does not explain his position patiently. He does not try to win by sweet reasonableness and persuasion. He moralizes and invokes hell, damnation, fire and brimstone. The Puritan leaders of early American history were altogether different from the modern American politician.

Israel leaders have not been noted for their skill in public relations. In the past couple of years they have made tremendous progress in the international field of diplomacy. But in handling their own populace and in handling the Jews of America, they are still very clumsy. They address their people as if they were American Puritans of the colonial era, or more likely, as if they were ancient Hebrew prophets—but holding portfolios in the Cabinet. Personally, I don't think the two functions go very well together. Amos would not be a good prophet if he held a portfolio in the King's Cabinet. Either you're a Minister or you're a prophet. You can't be both.

●

THIS PROPHETIC tone might have been all very well in a community of picked pioneer idealists. But the character of the Israel population is rapidly changing. It has changed already. Israel is fast becoming an ordinary modern democracy where the leader has to please the people and curry their favor. The leadership has not quite caught up with the new spirit. They are terribly put out over the success and growing influence of the popular style dailies and weeklies. They are shocked when the people resent being scolded.

And yet things are changing. The new Ministers, Jacob Geri and Pinhas Lubianiker, are altogether free from that holier-than-thou tone. Lubianiker is more than that. He has an uncanny sense of public relations—so good that he would score a high mark in the United States. He is the nearest thing in Israel to say a William O'Dwyer or a John Cashmore. He ha sa twinkle in his eye, an astute understanding of people and a smooth, winning manner. He knows how to handle the officials, the press and the public.

●

I WAS IN THE group that accompanied Lubianiker on his two-day trip shortly after he took office. On the evening of the first day, Dec. 7, we were in Haifa. The officials of the Food Ministry and of the Agricultural Ministry (which are now united under Lubianiker) tendered a reception to the minister and his party. There were about 150 people present, officials of the whole northern district.

The first speaker to greet the new minister complimented him on the fact that he descended from his Olympus to meet with ordinary officials. Lubianiker, in his reply, was polite, friendly but sharp. He ain't no god dwelling on Olympus, he said, and anyway, his idea of an Olympus is not the ugly big building of the Palace hotel in Jerusalem where his office is situated. If there now exists an exaggerated opinion of the importance of a minister, Lubianiker said, the fault lies perhaps more with the public than with the leadership. For 2,000 years the Jews have been starved for the glories of statehood, so that now that they have it at last, they are inclined to invest its officials and its trappings with more meanings than it should have in a democratic society. A minister is just another official, only one degree above his immediate subordinate, but with less power, in the long run. Ministers come and ministers go but the civil service goes on forever.

Then he lectured a bit on how he thinks a civil servant ought to behave in a democratic state:

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THE MERE appointment to an office does not invest its incumbent with any extraordinary wisdom or powers. Any member of the public is as likely to be just as smart and have some ideas to offer as the official behind the desk. The initiative of the public should be encouraged and their suggestions listened to.

"The trick is not so much to assume responsibility," he said. "You throw a man into the water, either he swims or you will have to pull him out. You place responsibilities upon a man's shoulders. Either he will show the ability to discharge them or he won't. If he does not, there is still no danger of anybody drowning."

Then he turned to one man sitting opposite him and said: "Let me speak frankly. If I, in my capacity as minister, will come over to you, sit at your desk and discuss a problem, you will have one sort of attitude. But if I stay behind my desk and send you written instructions and orders, you will feel differently. And that's a good thing to keep in mind when dealing with the public."

●

THREE DAYS LATER he held his first press conference as Minister of Food and Agriculture. The room was overcrowded with newspaper reporters, with whom Lubianiker has always been popular. He held the attention of the large—and critical—crowd for two full hours and answered questions with skill, patience and dignity. The gist of his policy was that he was going to increase production of food, cut red tape in the distribution of food, and generally take human nature into account.

He did not lose his composure when he was asked embarrassing and even insolent and stupid questions. A representative of a German-language paper asked Lubianiker in broken Hebrew for his comment on the two following things: a. a group of orange growers feel personally affronted by Lubianiker's remarks in the Knesset the other day; b. some people say that Lubianiker is a minister representing his own party, Mapai, instead of the whole nation. Without batting an eyelash, Lubianiker explained patiently that you can't insult a group personallly, you can only insult a person personally. There was no secret, he said, in his belonging to a party. His record as minister will have to be judged by his faithfulness to the party's principles as well as by the good he has done the country as a whole.

Dollar-A-Year Men Tried In Israel

JERUSALEM—Three "dollar-a-year" men—all private industrialists — have accepted short-term appointments in Israel's Ministry of Trade and Industry under Minister Yaacov Geri. They are Dr. John Levy, who will serve as head of the Chemical and Light Industries Division of the Ministry; Dr. Alexander Ashkenazi, head of the Leather and Textile Division; and Mr. Alexander Noy, head of the sub-division for Building and Building Materials.

Israel Doctors Drafted For Migrants

National Jewish Post

JERUSALEM — Israel doctors will be drafted to serve in the villages for new migrants, the Israel Ministry of Labor announced last week.

The draft will apply to male doctors 55 and under and to women doctors under 50. The medics will serve from one to two months.

The Israel Ministry of Health and the Israel Medical Association have agreed to the draft.

Ask France Destroy Captured Nazi Films

PARIS (WNS—A petition calling for the destruction of all Nazi films seized by France at the end of the war was presented last week to the French government by the CRIF, central representative body of French Jewry.

The petition pointed out that the showing of Nazi films is conducive to the spread of anti-Semitism and that in the light of the public disturbances and demonstrations in connection with the recent showing of "Jew Suess," a Nazi-made anti-Semitic film, it was the duty of the government to destroy all such films and thus prevent their showing by unscrupulous and anti-Semitic elements.

Canada Y Cagers Fight Hard In Losing To Brooklyn Visitors

National Jewish Post

MONTREAL—Despite a 74-53 score for the visitors, the YMHA Blues played an aggressive basketball game against the Bensonhurst Jays of Brooklyn, said to be the top Jewish cage team in the United States.

The recent Doodie Bloomfield Memorial Game brought the American team to Montreal for the second time and the second victory in two seasons. It drew 1800 fans to McGill's Currie Gymnasium for as good a display of co-ordinated passing and sharp shooting as they had seen this season.

Top scorer was six-foot-seven Al Russak of the Jays, who accounted for 23 points. Murray Waxman, Y captain and long-time buddy of Donald (Doodie) Bloomfield, chalked up 20 in a performance that did credit to his Y and Olympic records.

Coach Milt Gold of Bensonhurst had to get his team out without its ace player, Bob Sumin, who had been injured. He congratulated Joey Richman, Montreal mentor, on building a fine team without three of last year's stars. Two are with McGill and the third is Bloomfield.

A member of the 1948 Canadian Olympic basketball squad, Bloomfield played for the Y for a year before he joined the Royal Canadian Air Force in 1942 and again from 1947 to 1950. He helped the Blues take the Dominion Championship. This fall he was to have gone to the Maccabiah but his health was failing, and he died on Noveber 14 at the age of 32.

At the Bensonhurst game on Jan. 13 his old uniform, Number 8, was retired formally from use at the Y. This year's players are wearing black 8's on their windbreakers in his honor. The proceeds of the match will establish a memorial—what it will be is not known yet—to Bloomfield.

Iraq Government Sets Deadline Of March 1 For Jewish Exit

TEL AVIV—The Iraqui Government has followed up the occurrence of a bomb attack on a synagogue in Bagdad with an announcement that permission for its Jewish citizens to register for emigration was being suspended March 1.

The new edict means that the 60,000 Jews who have applied for exit and are awaiting transport to Israel, as well as thousands more who may register before the deadline, will be in a dangerous situation by March 1 if they are not out of the country.

Under the law giving them permission to leave, they lost their Iraqui nationality when they applied for emigration. A suggestion has already been made in the Iraq Parliament that they be interned in concentration camps.

The present quota for immigration from Iraq is 4,000 a month. At that rate it would take years to complete the transfer.

The explosion, for which no arrests were made, killed four Jews and wounded scores of others.

Jordan Names Watch For Jerusalem Sites

JERUSALEM—(WNS)—Anticipating the possible appointment of a United Nations Commissioner for the holy sites in Jerusalem, the Jordan Government appointed Ragheb Nashahibi as "Supreme Guardian of the Holy Places" in the hope that the fait accompli will thwart U.N. efforts toward securing international administration of the sacred areas.

Nashahibi, one-time mayor of Jerusalem, is a member without portfolio in the Amman Cabinet.

The sudden move has brought sharp reactions in Catholic circles, who consider the action a violation of the status quo. Simultaneously Israeli spokesmen pointed out that the proclamation appointing a guardian over the holy sites appeared to include the wailing wall and other Jewish holy places. Present at the ceremony, where the proclamation was issued, were diplomatic representatives of the United States, Great Britain, Turkey, Greece and the Netherlands. The diplomatic representatives of the Catholic countries declined the invitation while none was sent to the consuls of Czechoslavakia, Poland and Yugoslavia.

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J.N.F. Adopts $250,000,000 Program, Hears Warning From Silver

WASHINGTON—A warning by Dr. Abba Hillel Silver for American Jewry not to relax its political efforts for Israel, adoption of a quarter billion dollar expansion program and a prediction that Israel's population would mount to 5 million in fifty years, featured the Golden Jubilee Conference of the Jewish National Fund of America here.

The 5-year expansion program involves agriculture, water development and reclamation projects. It is expected to make Israel self-sufficient in food and calls for the establishment of 50,000 farms and some 500 villages and the irrigation of the Negev and the Jerusalem corridor.

A warning to American Jewry against relaxing its moral, financial and political suport of Israel, was sounded by Dr. Silver, who urged the Government of the United States "to bring the great weight of its diplomatic influence toward hastening the conclusion of peace between the neighboring Arab states and Israel." At the same time he cautioned against "political demobilization on the part of American Jewry in these days of political alignments."

The deeper significance of Zionism and Jewish Statehood was the theme of an adress delivered by Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency. He asserted that Zionism "was always meant to be more than another nationalist movement out to create a state" and that it was in fact "a great idealistic and ethical movement" whose objective was "not only to solve Jewish homelessness and create a sovereign state, but to implement through the state the basic ideas of Jewish history and Jewish civilization.'

Dr. Israel Goldstein, former president of the ZOA, predicted Israel will have a Jewish population of five million within fifty years.

Israel Wage Freeze Endangered As Metal Workers Go On Strike

TEL AVIV—An outburst of strikes for higher pay in the metal industries this week posed the possibility of the long-awaited showdown between management and labor in Israel.

The significance of the strikes was seen in the fact that the all-powerful Histradut, the general confederation of labor, is supporting the more-pay walkouts.

That support imperiled the wage freeze for all agriculture and industry, which was reluctantly imposed last year by Israel's labor-dominated government. What success the freeze has had was due in large part to the fact that it was supported by the Histadrut.

GOVERNMENT DIVIDED

The Israel government, divided internally on the whole issue of wage freezes, has so far taken no stand on the strikes, which are virtually certain to spread to other industries if the government does not fight the metal walkouts.

Crux of the issue is the fact that the dominant Mapai, the centrist labor party, draws much of its strength from the Histadrut.

Officials of the metal companies insist that in rejecting wage boosts for their workers other than for increased productivity, they are only following the government's policy, laid down when the general wage freeze was put into effect.

PROFITS LARGE ENOUGH

The unions involved insist that the profit margin is wide enough to permit wage boosts without price increases, despite the fact that both wage levels and living costs in Israel are among the highest in the industrialized nations.

Critics of the unions charge that they are ignoring the impact of the constant flow of immigrants, whose needs for food and shelter are an immediate spur to inflation. They contend that unless there is a great increase in labor efficiency and productivity, without higher pay, rocketing inflation is inevitable, as long as the open-door immigration policy is maintained.

Higher production standards agreed to by the Histadrut and manufacturers groups have failed because of mutual suspicions. The Histadrut has insisted that higher production norms without the safeguard of joint production councils would mean a speed-up. Management fears that such production councils will mean labor taking over management functions permanently.

Israel To Export Textiles To U.S.

TEL AVIV—Products of the Migdal Gad weaving plant will be exported to the United States in the near future. Established by the Ministry of Labor, the cooperative plant has recently been equipped with modern machinery, and output has risen considerably.

Too Much Drinking

ISRAEL HIKES TAXES ON WINES AND LIQUORS

National Jewish Post

JERUSALEM—The Israel Parliament last week ratified tax increases on alcoholic beverages aimed partly at cutting down a jump in drinking by Israeli.

The action ratified an order issued in October doubling the excise tax on wines and greatly increasing taxes on liquor.

KAPLAN

D. Z. Pinkas, chairman of the Finance Committee, and Eliezer Kaplan, finance minister, deplored the boost in drinking.

Kaplan said he hoped the higher taxes would reduce drinking and make more alcoholic products available for export.

Kaplan added that local vintage was not enough to meet demand and that grapes had to be imported. He said that accounted for a drop in quality of Israel wines, as did the fact that wine was not allowed to age properly because production could not keep up with demand.

Shmuel Lavie of Mapai proposed that wine should be rationed, contending that habitual drinkers would not be stopped by price increases.

Speaker Joseph Sphrinzak advised him to submit his proposal to a Knesset committee for consideration.

Jewish MD On Trail Of Cure For Sterility

MEXICO—(WNS) — A Jewish doctor may have the clue to eliminate sterility in men through the injection of a hormone-like substance, it was disclosed at the recently-held medical conference in Cuernavaca.

The phyician, Dr. A. R. Abarbanel, a gynecologist from Los Angeles, disclosed that the drug, known as pregnenolene, is made synthetically from the Mexican yam. The Jewish medical man also revealed that the drug had been used on forty impotent men, of whom 22 were able to become fathers after treatment.

If It's Vital, It's In The National Jewish Post

Rabbi Wise Estate Totals $140,865

NEW YORK — Rabbi Stephen S. Wise left a net estate of $140,865 when he died in 1949, it was revealed with filing of an estate tax appraisal here. Securities totaled $109,706 and insurance $120,982. Debts amounted to $129,792. His son, James Waterman Wise, and his daughter, Justine Wise Polier, a Domestic Relations Court Justice, were named as residuary legatees.

4th Jewish Youth Week Set For March 23

NEW YORK—The fourth annual nationwide observance of Jewish Youth Week will be held March 23 to 30 under auspices of the National Jewish Youth Conference, Chairman M. D. Weiss, announced this week.

The Youth conference is sponsored by the National Jewish Welfare Board and represents 300 local and national Jewish youth groups.

Zealots Burn Autos; 4 Go To Jail

JERUSALEM — Four members of the Union of Zealots ranging in age from 14 to 32, were remanded to jail for seven days for attempting to burn automobiles, trucks and a bus parked in the streets here Saturday. Pamphlets signed by the group threatening violence to "desecrators of the Sabbath," were found near the burning cars.

A letter addressed to the driver of a passenger bus set on fire said the group would take steps against the driver's wife and child if he continued to play his radio on the Sabbath.

Jerusalem Population Now At High 134,000

JERUSALEM — Jerusalem's population has risen from 70,000 during the siege in 1948 to a high of 134,000 in the last week of 1950, according to the director of the Department for the Development of Jerusalem of the finance Ministry.

Israel Delinquent In Adult Prison

National Jewish Post

TEL AVIV — A 14-year-old youth was sentenced to an adult prison last week because there is no institution for juvenile delinquents.

Magistrate David Reifen said he had no choice, since the young culprit could easily break out of any of the available homes for young offenders.

The judge stipulated in the sentence that the boy should be kept apart from adult prisoners and that he should get psychiatric treatment in prison. The youth committed three burglaries in December.

One congregation drew twenty-six replies to their advertisement in our "Positions Open-Wanted" classified advertisement section. Rates are reasonable. Write to Sam Shulman, National Jewish Post, Box 1633, Indianapolis, Ind., for information.

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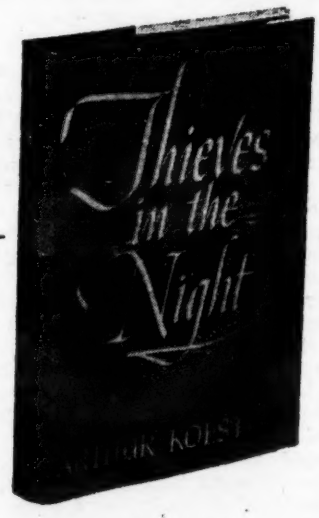

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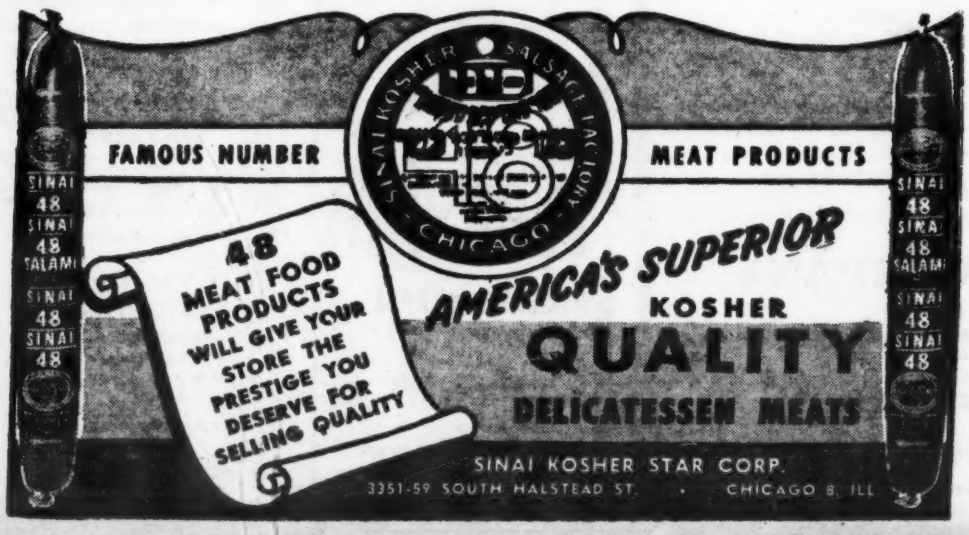
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